INVESTMENT AND ACHIEVEMENT

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INVESTMENT AND ACHIEVEMENT

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A Study In Christian Progress

By
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To My Wife

WHOSE WISE COUNSEL AND DEEP SYMPATHY DURING
A QUARTER CENTURY OF MISSIONARY SERVICE
HAVE MADE ME HER DEBTOR INDEED

Foreword.

It is with some reluctance, but without apology, that this volume is sent forth: reluctance, because it so inadequately rehearses the marvelous story of the "Investment and Achievement" of the Christian Church; without apology, because it has been written under the deep conviction that such "A Study in Christian Progress" may be useful in furthering to some degree the work of extending the Kingdom of God among men.

The historical section may seem disproportionately long. It will, however, be found to be the merest outline of the advance movement of the Church of Christ from land to land and through the centuries. The aim has been to make this section, though an outline only, connected enough to be of interest, and sufficiently comprehensive to have value, as a record of what has been accomplished.

If the question of investment and the returns therefor must be practically considered in the world's business arena, why should it not be a necessary and profitable study in connection with the work of the Church?

What, then, has the Christian Church invested in its world-wide work, and what have been the results of the investment made? What are the problems the Church faces to-day in view of world conditions, her equipment for service, and the binding force of the Great Commission? What is the outlook in the world-field? Is there danger that the Church by narrow vision and lack of devotion to Jesus Christ may fail to make the largest possible use of the results of past investment

and of present opportunities and resources? Believing these questions to be of vital importance, attention is called to them in the following pages. With the hope that their treatment may help a little in the work of building up the Kingdom for the coming of which we work and pray, this "Study in Christian Progress" is sent forth.

WILLIAM L. KING.

Hyderabad, Deccan, India,
August 8, 1913.

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Investment and Achievement.

A Study In Christian Progress.

PART I.—INVESTMENT.

CHAPTER I.

INVESTMENT IN SERVICE.

The Investment in Service Authorized:

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you."—*Matt. 28: 19, 20.*

"I am among you as he that serveth."
"The Son of man came not to be ministered unto, but to minister."
—*Jesus Christ.*

"A whole Christ for my salvation, a whole Bible for my staff, a whole Church for my fellowship, and a whole world for my parish."
—*Creed of St. Augustine.*

"It is great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight for man and God.

"Oh, it seams the face and dries the brain,
It strains the arm till one's friend is Pain
In the fight for man and God.

"But it's great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight for man and God."
—*Cleland B. McAfee.*

"Soldiers of the Cross, hear the final command from the Captain of your salvation: 'All power is given unto Me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.' These are omnipotent words: 'Go,' 'Preach,' 'Teach,' 'Baptize,' And the field is the world, 'All nations,' 'Every creature.' This work has all the intensity of a death-struggle. Every force within the reach of Omnipotence is marshaled and marched to the front. Every motive which Infinite Wisdom could mold or fashion is poured red-hot upon the conscience. . . . Last of all, the Master Himself breaks out of the unspeakable glory into our very presence, and before our very eyes embraces our cross, that He may persuade us. In the very intensity of this dying, He cries: 'Go,' 'Preach,' 'Teach,' 'Everywhere.'"—*Bishop Charles H. Fowler.*

CHAPTER I.

Investment in Service.

1. *Service of Jesus and the Apostolic Group.*

No RECORD of service in the field of Christian effort would be complete without a reference to the peerless service rendered by Jesus Christ. He inaugurated the great work, and the service He rendered has been the inspiration of all who have sought to build the Kingdom of God among men. He, who "came not to be ministered unto, but to minister," served as never man served. His life of ministry was only three and one-half years. His field of labor was confined to parts only of one small land. His means of travel was toilsome walking along the rocky and hilly paths of a rugged land or riding in a fisherman's little lake-boat. And yet the service He rendered has touched every land with a beneficent influence unparalleled in all human history.

Service of Jesus.

In the ministry of Christ there were embodied the various phases of work deemed needful in later times to found the Kingdom of God among new peoples or to extend its sway over human hearts. It was Christ who set the example of teaching, preaching, and healing. His service, moreover, foreshadowed to a remarkable degree the methods that later workers have deemed essential to success. He preached in the public place of worship and in the open

Ministry of Jesus Typical.

air; to crowds, the group, or the single individual. He used the Divine Word as final authority, and presented the truth in plain statement and in parable. He drew on the events of His own age and the history of those preceding to illustrate and enforce the truth, and employed the common things of every-day life to make the truth a living reality to man.

Nature of Jesus' Service.

How shall we characterize the service of Jesus? It was love-inspiring and service-inspiring; so earnest and eager that its only limits were those set by time and strength; as broad as the needs of all classes and conditions of men—in a word, that heartful service that appeals to men and, touched withal, with a compassion that makes Christian service doubly effective. All classes shared in its blessed results. The high and mighty were not considered too exalted to need His ministry, and none were so low and so morally polluted as to be passed by. No day was too sacred for His ministry of compassionate helpfulness and no place too humble for His presence and work of power and blessing.

It is not our purpose to give in detail the deeds He performed in His life of great service. The Gospel records do that with matchless simplicity and beauty, and they are familiar to all. The purpose here is to emphasize the fact that never man served as this Man and to prepare the way for the record of service of those who followed in His footsteps of service for humanity. His life breathed the spirit of service and has inspired His people to serve. What they, in obedience to His command, and under the inspiration of His life and spirit, have invested in service for humanity is the basis of our present study.

The command, teaching, and example of Christ have

combined to stamp the work of the Church as missionary. The service of the disciples began before that of the Master closed. In the earlier service The Twelve, The Seventy, and perhaps others, had a part. The record is brief, but the essential fact is clear, namely, the early disciples entered into the service of their Master. For nineteen centuries succeeding generations of disciples have entered into the labors of their Lord. No detailed record is possible. The most voluminous historians have only touched the fringes of the great subject. Enough for us that we have an outline of the service rendered and the inspiration of a few leading names.

Service of Jesus Missionary.

Much interest must forever center in the life-history of the apostles. Their nearness to Christ and their place in the very beginnings of Christian history forbid that we should think of them exactly as we think of others. Meager, however, is the historic record. We can trace the lives of Peter, James, and John with some degree of satisfaction, and yet their work is recorded in barest outline. In their age, as in every age, the record of service is fragmentary. It is not strange that the imagination should seek to supply the missing chapters in the lives of men and of Churches, and that tradition should have so large a place as it has. Nor is it strange that to the apostolic band should be attributed much more than the historic records will verify or the calm judgment of later times accept. It is safe, however, for us to conclude that, while Peter and James and John and that post-apostolic apostle, Paul, labored heroically in founding the Church, the larger apostolic company whose names so suddenly dropped from the pages of history preached the good news of salvation through Christ and gave

Interest in Apostolic Service.

testimony to Him whom they had known and loved. We can not go astray if we read into the aggregate of their life-service such toil and persecution, travel, betrayal, danger, and imprisonment as made the lives of Paul and John heroic. We can not tell how well they wrought, but the far-flung battle-line of the Church before the close of the apostolic age compels us to believe that they were instant in season, out of season; that they knew perils by land and by sea; that they were in deaths oft.

What is the brief outline of service that authentic historic records authorize for this band of apostles? After the Council at Jerusalem, the apostles separated, to meet no more. JAMES, the brother of the Lord, remained in Jerusalem and deeply impressed the Church there and the Jewish and Pagan populations by the purity of his life and his self-denying labor. JUDE, brother of James and of the Lord, was active in propagating the gospel, but the place where he labored is uncertain. MATTHEW carried the gospel into Arabia, whither he was later followed by BARTHOLOMEW and NATHANAEL, after they had first accompanied PHILIP into Phrygia. MATTHIAS did his work in Ethiopia; and JAMES, the son of Alpheus, labored in Egypt. SIMON-ZELOTES gave his life to the evangelization of Mauritania and Libya. JUDAS-THADDEUS is credited with laboring successfully in Mesopotamia, from Edessa as headquarters. PHILIP lived in Hierapolis, and exerted a great influence over all Asia Minor. The Churches of Colosse, Laodicea, and Hierapolis were confirmed in faith and encouraged in service by him. ANDREW is said to have evangelized Cappadocia, Galatia, Bithynia, and to have also gone into Scythia, Thrace, and Macedonia. THOMAS is supposed

Apostolic Field of Labor.

to have preached in the districts adjoining Parthia. The most Eastern point of apostolic missionary effort appears to have been the Western border of India; and while there are very early traces of Christianity in India, the report that Thomas labored there is not worthy of confidence.

The work of the Apostle Paul is too well known to need special mention. With labors more abundant than others who bore the apostolic name, he extended the Church in the regions beyond, and by epistles that have mightily influenced the Church through nineteen centuries he confirmed them in the faith. The work of the apostles mentioned above supplemented his work at many points, and strengthened the Churches he had established. By his and their great and widespread labors a large company of laborers must have been raised up and thrust out to carry on the work.

Service of Apostle Paul.

Without giving credit for service not historically verified, we may safely conclude that the apostles were abundant in labors. The extent of the Church at the close of the apostolic age testifies unequivocally to the fact that a large amount of faithful work had been done, and the reasonable conclusion is that these men whom Christ chose and trained had a large part in the work. We must also conclude that there were associated with them a large number of workers whose names have not come down to us. How else can we account for the widespread sweep and the numerical strength of the Church when the apostolic days closed with the death of the beloved disciple? To a brief study of the Church along these lines we now turn.

Apostles Abundant in Service.

What was the numerical strength of the Church

when the last of the apostolic band, in extreme age, ceased from his earthly labors? Estimate only can be made, for, of course, no attempt was made to keep a record of the Christians at that early date. It is safe, under such circumstances, to avoid extremely high estimates, and we shall probably be on safe ground if we place the number at five hundred thousand. When we remember that in the year A. D. 30 the number was only about five hundred, and, further, that the working-force at the beginning must have been comparatively small, we can not fail to see in the largeness of the growth of seventy years a tribute to the faithfulness and zeal of the Church.

Numerical Strength of Church.

These, however, are not the only considerations that testify to noble service. These gains had to be made from the ranks of Jews and Pagans, who alike resisted the advance of the Church on the one hand, and on the other pressed the battle even to bitter persecution. The ranks of the Christians were depleted not only by death's natural claim, but also by additional thousands who met violent deaths. Against such odds, this large body of Christians was gathered out of bitterly opposing faiths. How many workers there were, no man can say. With rare exceptions their names have had no place on the records of Church history. We remember, further, that the weapons of their warfare were not carnal—that the victory was won by men and women who used none of the arms of earthly warfare, and yet triumphed marvelously. The results of their labors within the lifetime of a single man, the Apostle John, appeared in a Church of half a million souls, gathered out of many nations and in the face of hatred and opposition of both Jew and Pagan—a hatred that showed itself in opposition that

Growth Under Opposition.

meant plunder of goods, dungeon, fire, sword, and even death. Conquests won against such opposing hate and such bitter persecution speak in no uncertain tones of the heroic service of those who bore Christ's name. They also surely testify to an amount of effort that should challenge our admiration and inspire our zeal.

But we have another viewpoint from which we must make our estimate of the work of the Church of the first century. How widespread was the Church at the end of that century, after seventy years of labor? Does the extent to which the borders of the Church had been pushed speak of praiseworthy faithfulness, burning zeal, and heroic service? The journeys of the Apostle Paul are well known to all Bible students. What those journeys meant, however, in real hardship, in view of the slow and dangerous travel of those days, may easily be overlooked. His own brief statement gives us the merest outline; but it is suggestive: "Thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among the false brethren; in weariness and painfulness, in cold and nakedness, in watchings often, in hunger and thirst, in fastings often." Those who supplemented his work in Asia Minor, Greece, and Italy, as well as in Syria and in the isles of the sea, could hardly have escaped similar experiences.

Territorial Extent.

Our sketch of the extent of the Church at the end of the apostolic history must be brief.

We know the Church was planted in the countries of Asia Minor, namely: Cappadocia, Lycaonia, Galatia,

Pontus, Paphlagonia, Bithynia, Phrygia, Pisidia, Lycia, Cilicia, Lydia, Caria, Mysia; across the Ægean Sea in Macedonia, Thessaly, and Achaia; farther west across the Adriatic Sea in Italy, and possibly farther west still, in Spain; in Dalmatia; in the islands of Crete, Cyprus, and Patmos; and that to the south of the Mediterranean the gospel had penetrated to some extent, having reached Mauretania, Libya, and Egypt. While the gospel had thus worked out to the west along both shores of the Mediterranean, it had also been preached to the northeast as far as Mesopotamia and even Armenia, and to the southeast of Palestine in Arabia. Without giving credit to uncertain testimony that Christianity was planted in India, we can see that a wonderful work had been done in obedience to the command of the Lord to disciple all nations. One can hardly wonder at Eusebius being so impressed that he said, "The apostles and disciples of the Savior scattered over the whole world, preached the gospel everywhere."

The fact that the gospel had been preached so effectively that the Church had been planted in the greatest centers of population of that age: in the centers of learning, culture, and commerce; in the cities where Paganism and the Jewish faith were most strongly entrenched—this fact speaks eloquently of the depth and earnestness of the work done. Note a few names in this connection: Jerusalem, Damascus, Syrian Antioch, Tyre, Sidon, Joppa, Cæsarea, Ptolemais, Tarsus, Salamis, Paphos, Perga, Pisidian Antioch, Ephesus, Colosse, Hierapolis, Smyrna, Pergamum, Sardis, Philadelphia, Thyatira, Troas, Philippi, Thessalonica, Berea, Athens, Corinth, Rome, Alexandria, and many others. To establish a new faith in such centers as these, where the strongest forces of the Jewish

Work Deep and Earnest.

and Pagan faiths had to be met, was a work of such difficulty that our admiration is excited as we consider the result.

The work done in these countries, and especially in their great cities, did not, of course, reach more than a comparatively small percentage of the populations; but with five hundred thousand Christians scattered through these regions the leaven had surely been placed in the great lump of heathenism. The way had been prepared, as we shall see a little later, for a gain of one and one-half millions to the Church in the next century. This fact suggests that a great working force had been raised up as a part of the work already accomplished, or that the Church as such had been trained in aggressive work for winning the people to our Christ. Before closing this section, I wish to give some personal testimonies from the early age to the real strength of Christianity and the place it held among the people.

Workers Raised Up.

Justin Martyr, writing about the middle of the second century, says of Christianity's place: "There is no people—Greek or barbarian, by whatsoever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell in tents or wander about in covered wagons—among whom prayers and thanksgivings are not offered in the name of the crucified Jesus to the Father and the Creator of all things."

Tertullian addressed the heathen thus: "We are of yesterday, and we already fill your cities, islands, camps, your palace, senate, and forum; we have left to you only your temples."

The above may be somewhat exaggerated estimates of the place Christianity had taken, but we can not fail

to give credit for widespread life and influence on the part of the Church when the Emperor Maximian declares in one of his edicts that "almost all" had left the worship sanctioned by the State for the new faith. The close of the first century marks the end of apostolic history, so-called; but the strong tide of apostolic zeal that had swept the Church on to such victories must have continued far into post-apostolic times. The only explanation of subsequent victories is found in a faith and zeal well worthy of the name apostolic.

Early Testimonies.

2. *Service in the Post-Apostolic Age.*

The post-apostolic group of workers must have been much larger than that of apostolic times, but fewer names are known to us. Of those whose names have come down to us, by far the greater part have been remembered rather because of persecution endured for Christ's sake than service done in His name. For the most part results that must have depended on service may be taken as evidence to the fact, character, and extent of the service rendered. When profession of faith in Christ meant danger or loss of goods, life in a dungeon, and oft-times even death itself, the Church did not grow from a half million to two millions in numerical strength in a hundred years without labor of such quality, extent, and zeal as should inspire the Church even in our day to heroic effort in the name of Christ.

We look to what they did before even asking who they were. For the present let them all be nameless, as the most must ever be to us. To begin with, this nameless company added to the Christian Church about one and a half millions of people as a net gain within one

hundred years, and swelled the Church in two centuries and a little over from the close of the apostolic days to about five millions. In other words, the numerical growth of the Church in two hundred and twenty-five years was from one-half a million to five millions—a net gain of four and a half millions in two and a fourth centuries. This result was brought about by a company of men and women whose names we can not for the most part know. "By their works ye shall know them;" and, judged by these results, they must be counted as worthy of special honor.

Growth of Church.

This great addition to the Church was made not only in the lands where it had been planted under apostolic leadership, but also in the regions beyond. In the second century Christianity reached as far as Edessa in Mesopotamia, and some distance into Persia, Media, Bactria, Parthia, and the south of Gaul and Spain. It is probable that Christianity was introduced into India about 190 A. D. by Pantænus, a Christian teacher of Alexandria. The work of evangelizing Armenia and Arabia, begun in the first century, was pushed forward in the third century. In this period the gospel spread to middle and upper Egypt, and perhaps in the fourth century to Nubia, Ethiopia, and Abyssinia.

The Lands Reached.

Another phase of work in the second century was the translation of the Scriptures into the vernacular language of Egypt in three dialects. But in spite of this development of the Church, and the multiplied agencies employed, Egypt was never fully permeated by the gospel.

Proconsular Africa was reached in the second, if not in the end of the first, century. The exact time and the

means are not known. During the third century Christianity was active and prosperous in Africa, and reached its highest point early in the fifth century under the influence of Augustine; but, after his death, gave way to vandal barbarism, and later still, in the seventh century, yielded to the Mohammedan invasion.

Rome as a Church Center.

In Europe Rome became the great center. In the middle of the third century the number of Christians in Rome was probably fifty to sixty thousand, or about one-twentieth of the entire population of the city. From such a center Christianity naturally spread to all the cities of Italy. In this period seven missionaries were sent from Rome to Gaul. One of them founded the Church in Paris. In this century, too, the Church, already planted in Spain, became widespread and strong.

The Working Force.

This rapid survey of the spread and numerical growth of the Church during the second and third centuries is sufficient to emphasize the point we wish to make—namely, that a working force was in the field, to which should be given great credit for results that can not be counted otherwise than worthy of a great army under divine guidance and with divine empowerment.

Great Names.

It is pleasant to note some of the prominent names of this great era in the history of the Church. Those great in the line of the Church's defense of Christianity against Paganism are divided into two classes —the Greek apologists and the Latin apologists. The former flourished in the second and the latter in the third century. The Greek apologists being trained in Greek philosophy, their defense of Christianity was characterized by the Greek system of thought and method of argument. Their apologies were purely

defensive, as Christianity was on trial, being bitterly assailed by Pagan writers. The leading names in this class of apologists are: Aristo, Quadratus, Aristides, Justin Martyr, Melito, Miltiades, Claudius, Apollinaris, Apollonius, Bardesanes, Irenæus, Athanagoras, Theophilus of Antioch, Tatian, Hermias, Clement of Alexandria, Hippolytus, and Origen.

The Latin apologists differed in many respects from the Greek. They had been trained as rhetoricians, not as philosophers. They stood for the defense of Christianity in the third century, when, building on foundations broadened and strengthened by the apologists of the preceding century, they could go a step further and even undertake an assault on Paganism. Prominent names in the group of the Latin apologists are: Tertullian, Minucius, Felix, Cyprian, and Arnobius.

Apologetic Literature.

The work these men did is testified to by the bulky and valuable apologetic literature that has come down to us from those two centuries, and by evidence of a still larger mass that suffered destruction at an early day. The value of such service can not be computed. It must, however, be admitted that very great and special value attaches to a service that placed the Christian faith clearly before the thinking classes of Paganism and showed the latter to be wanting. Of no less value, probably, was their work as a means of confirming the wavering in the Christian ranks. It is interesting to note of what they wrote, and we append here a few of the subjects they discussed: Athanasius wrote on "The Incarnation of the Logos." Eusebius took as themes "Evangelic Preparation," under which he advanced the usual arguments against Paganism, and "Evangelic Demonstration," when he discussed the positive evidences of Christianity.

"The Healing of the Heathen Affections" was Theodoret's theme, while Cyril of Alexandria replied to Julian, using the forceful caption, "Against the Impious Julian." Augustine wrote as his great apologetic, "On the City of God;" and Salvianus discussed "Providence and the Government of the World."

But these apologists were only one wing of the Christian army of that age. The victories won from A. D. 100 to 313 were not gained except by a host of laborers who went everywhere preaching the gospel and testifying to the grace of God. Those victories appear in the figures that mark the net growth of the Church (about 1,500,000) against most deadly opposition; in the fact that Græco-Roman Paganism was obliged to give place to Christianity as the religion of the Roman State; and in the great extension of the borders of the Church in spite of all obstacles.

Unknown Workers and the Victories Won.

We pause in our study at the close of this eventful period to ask whether the work accomplished during this period, as suggested by the above brief and fragmentary outline, does not drive us to the conclusion that the Church had been at work, and that, too, in desperate earnestness. Such results under such conditions forbid our picturing the Church as being at ease. We can not fail to rise from such a study with the vision of an army largely equipped with the whole armor of God and giving its life in service to plant more widely the banner of the cross, and at the same time to entrench itself more strongly at every point. More than that, we must see back of that army a host of people who supplied the army at the front and constantly reinforced it. Who can read that early history of conflict and victories against such tremendous

The Church at Work.

odds without a quickened pulse-beat and an inspiration to better service in the present?

3. *Service in the Age of Controversy, and Advance.*

The next period of the Church, beginning in the year A. D. 313, was characterized by so much of controversy that it has usually been thus designated in Church history. For the present study we have chosen to add to that designation, for, while there was controversy, and that in abundance, controversy was the sphere of labor of the few only, while the great Church was reaching out like a conquering army, and great advance as truly characterized the period under review as did the fact of controversy.

In the beginning of this period the Church appears in a new relationship—that of alliance with the State. We have seen how, up to this time, the Roman State, as Pagan, has been arrayed against the Church. Persecution has been made easy hitherto by the fact that Christianity has been under the ban of illegality. The only prestige of the Church before Constantine was that of its claim to a divine origin and authority, and that given by Pagan hatred exercised even unto death. Now it is to have the support of the State, for with the conversion of Constantine Paganism gave place to the new faith espoused by him. It would not be strange if there was much rejoicing in the ranks of the Christians at that time. Under the new régime they would expect to be safe, their rights in general respected, their lives secure. But if such was the case, their rejoicing should have been with trembling, for the future held new dangers, and those of a more seductive type. Where the blood of the martyrs had proven to be the seed of the Church, favor with government was

Church and State.

to prove a hindrance to that spirituality without which the best results in the extension of the Kingdom of Christ can not be reached.

The numerical gain in the succeeding centuries was such as to give great encouragement, if that alone be considered. Numerical gain in the Church, however, must be always given a background of the real conditions and be considered also with reference to the spirit generated. Prominent in the background now is the State, with popularity and prestige as the result, while the spirit of the age was, on the one hand, worldly and, on the other, controversial. That questions should arise—questions of great moment—can not be wondered at. That on those questions there should be a great difference of opinion is not strange. That thinking men should enter the field of controversy and seek to settle such questions by argument is no matter of surprise; and that out of all the controversy there should come parties unyielding and antagonistic each to the other would be expected. Such was the case. Great were the questions they discussed. Those questions were fundamental, having to do with the Deity of Christ and of the Holy Ghost, and thus the whole mystery of the incarnation and of the Trinity, the relation of the Divine and human natures in Christ, and the original state and the nature of man.

Bitter was the spirit often engendered. Clearness of vision was doubtless often obscured by the heat of argument. The thing we wish to note here is, that this new phase of service meant the charting of some, at least, of the rocks and shoals the Church must avoid, and piloting her in safety through a most dangerous part of her course. To this service not a few gave themselves. The great names that have come down

Service of Controversy.

to us from that age are for the most part those of the men who engaged in this work.

As in the case of the apologists of the earlier period of the Church, these controversialists seem to have been divided into Greek and Latin, and, as in that case, the former far outnumbered the latter. The chief among the Greek fathers are Eusebius of Cæsarea, Athanasius the Great, Basil the Great, Gregory of Nyssa, Gregory of Nazianzus, Didymus of Alexandria, Cyril of Jerusalem, Epiphanius, John Chrysostom, Cyril of Alexandria, Ephraem the Syrian. Chief names among the Latin fathers are: Lactantius, Hilary of Poitiers, Ambrose, Jerome, and Augustine.

The Controversialists.

Those who know the work of the above-named leaders in the field of controversy will neither minimize the amount nor depreciate the value of the service they gave to the Church.

4. *Service in Extending the Church After the Conversion of Constantine in the Year A. D. 313.*

We have already noted somewhat in detail the extent of the Church when Christianity became the official religion of the Roman Empire under the changed relationship, and we note now its entrance into other lands and among other and far different peoples.

In the Roman Empire itself a new problem was faced. Thus far the question had been how to plant the Church in the midst of Paganism against persecutions well-nigh overwhelming. Now it was, how to extend the Church and keep it humble and faithful when the Christian faith had become popular. The danger of the Church losing heart under the hot blast of persecution may have been very real, but a

The New Problem.

greater danger, even, threatened when the followers of Christ were called upon to stem the tide of worldliness that threatened to engulf the Church.

Decline of Roman Empire.

It may have been fortunate for the Church of Christ that the disintegration of the Roman Empire had already begun before Christianity had been given the prestige of its protection. Had Rome's dream of world-empire in perpetuity been realized, the new rôle the Church must play would probably have proven much harder than the old one had been. A day of new conditions was, however, at hand. Rome had been weakened in well-nigh every part by moral laxity—disregard of all principles except that might makes right. Out of this sprang a profligacy in expenditure and in life that the world has never seen exceeded. New races had meanwhile been developing that knew nothing of such effeminacy as had been gradually undermining the Roman people. Those races were now to come in conflict with the Roman Empire thus weakened but unaware, as yet, that its strength had departed and its glory must now wane. But at the same time that these races were gaining their victories, they were to learn the power of a new faith, even the Christian. If the Christians of that eventful period had hoped that alliance with the State would help them in the world-conquest for Christ, the decline and fall of the empire must have dissipated such hopes. While the borders of the Roman Empire were to be gradually narrowed, those of the Kingdom the Christian disciples were seeking to establish were to be stretched ever wider until the whole earth should be encompassed. The conquerors of the Roman Empire must be conquered by the faith of Jesus Christ.

Brief must be our review of the progress of Christianity during this period. At almost the same time that Constantine gave his imperial sanction to Christianity, the Christian faith entered the little State of Georgia from Armenia, and was also planted in Suabia and Bavaria. About A. D. 330 Frumentius became the bearer of the gospel into Abyssinia, and twenty years later the Scriptures were translated into the language of that people, probably by him. In 341 Ulfilas became the apostle to the Goths, and the record of his work among them is a most interesting chapter in the onward movement of the Church. The Goths were the first among barbarous peoples to reap any large results in general civilization from the acceptance of the Christian faith. His people had lost the art of writing, and Ulfilas sought to restore it to them. He composed an alphabet and translated into the language of the people the entire Bible except the two books of Samuel and the two books of Kings, which he omitted because he feared for their influence upon his warlike people.

Progress of Christianity.

There were others who labored among the barbarous people of that time whose work was worthy of special mention, but we must pass with only reference to Valentinus and Severinus, who shared the toil and the triumph of Ulfilas in his great work. The close of this century marked an epoch in the work in Egypt, when the Pagan temple, called the Serapeum, witnessed the terrible torture of Christians and was then transformed into a Christian Church. There is much obscurity surrounding the planting of Christianity among the Vandals, the Gepidæ, the Suevians in Spain, the Visigoths of France, Ostrogoths of Pannonia, the followers of

Odoacer, and the Lombards. We are privileged, however, to make record of the fact of the entrance of the Christian faith among all these peoples.

The fifth century opened with important events that showed advance in the work of the Church. Chief among these were the translation of the Scriptures into Latin (the Vulgate) by Jerome, and into the Armenian by Mesrob. We shall have occasion farther on to emphasize the greatness of this work of Bible translation, and here merely mention what was done. The fields that demand special mention just here are Spain, where work was carried on successfully among the Suevi and Alani; and Ireland, Austria, and France. The mention of Ireland at once calls up the name of St. Patrick and his perilous and self-denying labors. The name we find connected with the work in Austria at this time is Severinus, who has been already mentioned as an associate of Ulfilas in his work among the Goths. We have the record of his having established a monastery near Vienna, where he trained laborers for the work in Pannonia and Noricum.

Important Events.

From this point the development of the Church can probably be most satisfactorily followed by tracing the movement by countries and people that came under its influence.

5. *Service in Spain and France.*

The early history of the Church in Spain is in obscurity. Paul's *purpose* to visit Spain is a part of the Scripture record, but whether realized or not we can not certainly tell. Clement of Rome, however, writing before A. D. 100, states that Paul "taught righteousness in the whole world and reached the boundary of the West," a term that at that time was generally under-

stood to refer to Spain. Irenæus, who was a great leader in France before the end of the second century, writing about A. D. 185, mentions "Churches which have been planted in Spain;" while Tertullian, a little later witness, refers to "all the limits of Spain" as believing in Christ. It is known that about A. D. 305 a council was held in Granada. In the middle of the third century, too, Cyprian of North Africa wrote a letter to Christians in Spain. His letter shows that Christianity must have been quite widespread at that time.

We have just mentioned Irenæus as a great leader in France in the latter part of the second century. Pothinus was, however, the first missionary of whom we have certain knowledge. Celtic-Roman Gaul had been evangelized to a large degree before the dawn of the fifth century.

With the baptism of Clovis, A. D. 496, we begin a new chapter in the extension of the Church in Europe. He was the chief of the Franks, and his conversion was primarily due to the influence of his wife, Clotilda. She was a Christian when he married her, and he allowed her to worship as she wished. When children were born to them, he made no objection to their baptism. At the same time he was indifferent to all appeals and would not himself yield until, when in battle with the Alemanni for the supremacy of Gaul, he believed himself to be about to suffer defeat. In his hour of extremity he vowed to abjure his Pagan faith and become a Christian if victory were his. When he returned victorious, he recounted the event to Clotilda, and, after consultation with his chiefs, he, with three thousand of his followers, was baptized. Clovis became the only ruler in the West who followed the Nicæan confession.

A question naturally arises as to the character of the conquests thus won in the name of Christ. That Clovis became spiritually-minded and a transformed man can not be claimed. At the same time it must be admitted that he did become a valiant defender of his new faith. His arms were victorious, and his territory was extended by additions from the Burgundian and Visigothic kingdoms. Through his influence his new faith was spread with the advance of the borders of his kingdom. His warriors were influenced by what they saw of the Christian faith among the peoples among whom their warfare was carried on, and many of them were baptized, some from good but probably far more from low motives.

Character of Conquests.

One might expect the pages of history to record that the Frankish Church became the great evangelizing agent among the rough, barbarian peoples of Europe. Had the conversion of Clovis and his people been a real work of divine grace in the heart, instead of a mere mental assent to the new faith, such might have been the case. As it was, however, no real missionary spirit was created, and not only were the barbarian races left in their Paganism, but that Paganism even crept into the Frankish Church. Europe had to look elsewhere for the leaven that would permeate its barbaric life and really transform its peoples. Before we can follow the spread of Christianity in Europe, we must study its rise among the peoples who were to supply the missionaries for that great work. This brings us to the study of the planting and development of the Church in the British Isles.

The Frankish Church Wanting.

6. *Service in British Isles.*

We must now hastily review the spread of Christianity throughout the British Isles. The earliest influence of the Christian faith may date back to the Roman invasion. However that may be, the people had relapsed into their original barbarism before definite missionary movements reached them. Tertullian made the boast that parts of the British Isles not touched by the influence of that invasion had received the faith within the first four centuries. We may conclude that Christian missions were early planted in Britain, but obscurity shrouds such efforts until the fifth century, when Pope Celestine sent a bishop named Paladius there.

The first really clear and interesting chapter in the history of missions among Celtic peoples is found in Ireland. The great missionary to Ireland was a man said to have been named Succath, who won for himself the name of Saint Patrick and was designated "the apostle of Ireland." The probability is that he was a Briton and that his parents and grandparents were Christians of the old British stock. If so, this is a ray of light on the obscurity surrounding early Christianity in Britain. Probably Christianity had been introduced into Ireland before the time of Saint Patrick, but he is the first to do a great and wide-reaching work. He had large success, so large, in fact, that legend found enough material to surround his name with wonder and invalidate to some degree really authentic history.

The Apostle of Ireland.

Other names in connection with the evangelization of Ireland are not so prominent, but Paladius, mentioned above, was one and Brigida another. The labors

of the former probably preceded that of Saint Patrick, and that of the latter followed it. It is claimed that Patrick and Brigida (Bridget, Bride) raised up hundreds and even thousands of missionary workers, who not only turned Ireland to Christ, but made it for one hundred and fifty years after Patrick's day the greenest spot in Christendom. We know little, comparatively, of her, but in a day when monks and nuns studied and lived in the same institution she is credited with establishing many of these co-educational monastic institutions. The mantle of Ireland's great apostle may be said to have fallen on Benignus, who became his successor and followed up and extended the work established by him.

Other Names.

The name Scotland replaced the old name Caledonia after the people called Scots came from Ireland and had gained the dominant power in the land. With the people from Ireland, Caledonia received also the first knowledge of the Christian faith. In the history of missionary effort in Scotland we find among the most prominent names those of Ninian and Columba and Kentigern.

Scotland.

Ninian seems to have labored in Southern Scotland. His work was approximately a century earlier than that of Saint Patrick in Ireland and of Kentigern in Scotland. Both of these missionaries to Scotland were from West Briton. The name of Columba, however, must be given the first place among the missionary laborers in Scotland. His birth is placed in A. D. 521. He was of noble birth, and his birthplace was Gartan, a place in the rugged Donegal Mountains. He did not begin his missionary labors until he was forty-two years old, but he became the most widely-known and influential of the missionaries who labored

Ninian and Columba.

in the British Isles. The boat by which he and his twelve companions sailed to Argylshire, on the coast of Scotland, was a frame of wicker work covered with hides. He began his work on the boundary-line between the Scots and the Picts; the former being nominally Christians, served as a base from which to work upon the latter, who were rude savages. From the little island of Iona, where he had first established himself, Columba and his fellow-laborers carried on their work far and wide among the rude and savage people, not only through Scotland from sea to sea, but also braved the Northern Seas in their boat of skin as far as the distant Hebrides and Orkney Islands.

As already stated, the first beginnings of Christianity in England are hidden in obscurity. It is certain that something had been accomplished before the Church had been firmly planted in Ireland and Scotland by Patrick and Columba. The time had now become ripe for a definite effort to evangelize the Anglo-Saxon kingdoms of England, and that effort was to be directed from widely-separated evangelizing centers. We will sketch in merest outline this history.

England.

The names of Gregory the Great and Augustine must be given a prominent place in connection with the movement inaugurated in Rome. How Gregory was stirred by sight of a fair-haired boy exposed in the Roman market-place when he learned that he belonged to a people unreached by the gospel, and how he earnestly desired to be the messenger of God to a people who appeared to him to be angelic in their physical appearance—these are facts too oft repeated and too well-known to need another repetition here. The honor of being that messenger was denied to Gregory,

but his desire to help towards their Christianization was fulfilled after he became pope and sent Augustine with a company of forty monks on that distant and perilous mission.

It was in the summer of 596 that Augustine and his companions set out, but more than a year passed before they reached their field of labor. This long delay on the way was due to his followers becoming terrified by the dangers and disheartened by the difficulties, with the result that they insisted on Augustine returning to Rome to induce the Pontiff to excuse them from the perilous mission. This Augustine did not succeed in doing, but the commission, when repeated, was recognized as obligatory upon them, and so they set out from Aix in Provence, where they had delayed for a year while seeking to escape from the mission to which they had been assigned. Their route lay by way of Arles, Vienna, and Tours to the sea-coast. There, having taken Frankish interpreters, they crossed and made a landing on the Isle of Thanet, and then sent word of their arrival and the mission on which they had come to the Saxon king, Ethelbert. The story of Augustine's meeting with the king is too long to be repeated here. Suffice it to say that Ethelbert gave heed to their message—a message he must have heard before, for his wife, Bertha, was a Christian—and was baptized on June 2d in the year 597. The story of Ethelbert and Bertha sounds much like that of Clovis and Clotilda, and among the Saxons, as among the Franks, the baptism of the king was quickly followed by that of large numbers of his followers.

Gregory and Augustine.

Augustine's course was not entirely smooth, for he had to do with a British Church already established, even if not altogether organized. He made an effort to

unify the Church by forming a liturgy for the Anglo-Saxon Church from those of the Roman and Gallic communions. He also called a conference with the British clergy, but they were not prepared to yield to any of his demands, and the unification sought was not effected. Augustine's successor, Laurence, labored as had Augustine to reach the Saxons and win them from their heathen faith, and also followed up his effort to win over the Christian Britons and Scots to conformity with the Roman Church, at least in the observance of Easter, but without success. Before the close of Augustine's career three men had come from Rome who were destined to have an important part in the great work—Mellitus, Justus, and Paulinus. The two former were later consecrated bishops over the sees of London and Rochester.

Effort at Unification.

Ethelbert died in 616, and his son, Eadbald, refusing to adopt the Christian faith, serious trouble arose for the missionaries from Rome, and they were expelled from his kingdom, but were later recalled. Another chapter in the advance of the work under the missionaries of this period had to do with Northumbria, at that time a powerful kingdom. We are here reminded of two previous chapters in our history—that of the conversion of Clovis, chief of the Franks, and Ethelbert, the ruler of Kent, for, as in those cases a Christian queen and a bishop were factors in the nominal evangelization of the ruler, and through him of his people, so was it in Northumbria. Ethelburga, daughter of Ethelbert and Bertha, became the wife of Edwin of Northumbria, and with the same agreement, as in the case of her mother, that she should have full liberty in the observance of her own religion. The bishop who accompanied her to Northumbria was

Ethelbert and Northumbria.

Paulinus, who has been already mentioned. This is the beginning of a very interesting chapter in English history that we can not even outline here. We must content ourselves with a few words only on the outcome, namely—Edwin's acceptance of Christianity because he believed the Christian's God had given him the victory over the King of Wessex—a result he had not been able to reach until he had vowed to become a Christian if he gained the victory he sought. He hesitated for some time, but finally yielded and, in accordance with his pledge, received baptism. The Venerable Bede has given a most interesting account of this event, showing how in the final step he was influenced by the head-priest, named Coifi, who took sides against the religion of which he had been a priest, and by one of his nobles, who measured the two faiths and made his decision on higher grounds than merely temporal advantage. The old priest went even farther and destroyed the very altars at which he had officiated in heathen rites, and the king then yielded and received baptism on the 12th of April, 627.

As in the case of Clovis, Christianity received a great impulse from the conversion of the king. In company with Paulinus he traveled, widely seeking to propagate his new faith. Disaster soon visited the mission, however, when Edwin fell while fighting against a powerful British confederacy headed by Penda. Paulinus deemed it expedient to leave the scenes of desolation and take refuge with the widowed queen and her children in Kent.

We must now once more glance at the missionary movement working out from Iona, since it became a factor in the problem of the evangelization of Northumbria and an even more extended section of England.

When Oswald came to the throne after long exile, in which he had come in contact with the Scot-Irish mission at Iona, where he had been baptized, he appealed to that mission for a bishop to labor among his people. A favorable response was given, but the first man sent lacked the quality essential to missionary service among such a people. His successor, however, was Aidan, who, with others who came from Iona and labored with him, re-established and then extended Christianity in the provinces over which Oswald reigned. The work went on until Christianity had reached Wessex, Mercia, Essex, and Sussex and a national Church had been established, thus bringing to a close what may be counted as the missionary period in the evangelization of England. This period extended from 596 to 689.

7. *The Cost of Such Service.*

Before reviewing the work of evangelization in other lands, we pause to emphasize the thought we wish to impress by this historical review, namely—that the establishing of the Church and extending its borders cost heavily in service. It is possible to read even the fullest records that have come down to us and yet get no just conception of what labor men and women put into the task. If we trace the course of the movement that planted Churches in the Roman Empire in apostolic and post-apostolic days, we shall note that it was largely along the great Roman highways, of which Rome had built up some seven thousand miles, and by which the great centers of religious and commercial life could be reached. Rome had also reached a high point in literature, law, and the arts. The background of the service there was Paganism, with the best results in civilization that have ever been reached without the

influence of a divine revelation. We can hardly overestimate the difficulty of the service demanded for the work of the Church under such conditions. Even there travel almost constant and wide-extended like that of the early disciples of Christ must have meant, as previously suggested, weariness, danger, and sometimes death.

What, however, must the toil and travel have meant when the gospel was carried to France, Spain, Gaul, Ireland, Scotland, and England? To carry on this work the bearers of the good news had to travel through the unbroken forests, brave the dangers of unbridged and ofttimes swollen rivers, live among the barbarous and constantly warring peoples, endure the hardship of life in huts and in caves and exposure to all that the rugged climate of these regions necessitated. Think of those early Celtic missionaries setting out over those tempestuous seas in their skin-boats and of the dangers and hardship incident to such travel. Remember that these travels were not a pleasure excursion of men whose lives were largely spent in ease, but that they traveled widely, their land journeys being slow and tedious, with frequent accompaniments of danger, and their sea and river trips no less slow and toilsome, and even more fraught with peril. Remember, too, that they labored among warlike people who held life of little value. To evangelize such barbarous peoples under such conditions required service in nature heroic and in amount incalculable. Their zeal in service, their devotion to the great work to which they had put their hand, their faithfulness even unto death, their heroic spirit that braved all difficulties—these things should inspire us to better service while we rejoice in the fruits of their labors.

8. *Service in Germany and Other Sections of Europe.*

The part that Germany has played in the history of the world and of the Church makes the study of the introduction of Christianity among the Germans of peculiar interest. We have seen how the tide of missionary effort swept to the then farthest west of the world; but its influence was to be felt throughout Europe on its returning sweep. Thus were the Frankish Churches to be revitalized and the masses of the barbarians of Europe to be reached with the gospel. We have already noted that the Frankish Churches lost their aggressive power after the death of Clovis, and were in addition influenced by the heathenism from which they had come, but in the midst of which they still lived. Christianity had not been blotted out, it had not ceased to at least have a name to live; but it had lost the zeal that lies back of the aggressive campaign needed for the work of the evangelization of heathen peoples. There was, therefore, a demand at this time that help should come to the Germans from some other source. That source was to be the same as that from which the Anglo-Saxon kingdoms received their greatest aid, namely, the Celtic mission Churches already mentioned.

Work of Columbanus and Associates.

The name of Columbanus holds the first place among those of the Celtic missionaries to Continental Europe. Of noble birth and good education—a man of rugged character and the heroic spirit, and with an unyielding purpose and quenchless zeal—he was admirably adapted to the great work to which he set himself. This great pioneer missionary went to France with twelve companions. He was well received by Guntram, a grandson of Clovis,

and found a field prepared and apparently waiting for him. That field did not, however, meet his ideal of a field for his missionary labors. Pushed on by a spirit that seeks the most rugged fields to till and the greatest obstacles to overcome, he sougth out the Suevians in the wild ranges of the Vosges on the borders of Burgundy. There, amid well-nigh inaccessible mountain defiles, he and his companions lived, giving themselves to tilling the soil and laboring to evangelize the heathen people around them. Banished from there because his life and preaching so seriously condemned the gross immorality of the court of Burgundy, he sought the headwaters of the Rhine, and at Bregenz, at the south end of Lake Constance, he found a new field of labor, and founded another monastery. At that time he was advanced in age, for he was over forty years old when he first set out on his great mission, but in his attack on heathenism he showed all the zeal of youth. That his zeal was always according to knowledge may be called in question, for we read that he burned the temples of the Teutonic gods, broke the cauldrons in which beer was brewed to offer to Woden, and threw their gilded idols into the lake. We are not surprised that the outcome of such a fiery attack on the religion and worship of the people was hostility so bitter that he was compelled to again move on to a new field. He next sought refuge and a field of labor in Lombardy, amid the Apennine Mountains, and, as in the other places, he builded a monastery.

In passing we pause to notice that Switzerland was evangelized from a monastery near Lake Constance that had been founded by Gallus and others who had been associates of Columbanus in the work. Two pupils of Columbanus, Eustasius and Agilus, pushed the

work into Bavaria. Three other Irish missionaries, Colman, Kilian, and Totnan, went as far as Wurtzburg on the River Main.

But space will not permit us to follow out this interesting story in the history of the world as it had to do with the section of Europe under review. The movement swept on, strengthened by the missionary force from England, more than a thousand years before the Englishman, Carey, felt the thrill of desire of world-conquest for Christ and sought a field of labor in India. The labors of Fidolin in Switzerland, Suabia, and Alsace must pass with the mention, as must also that of Emmeran, who gave up his see in Aquitania and devoted himself to the evangelization of the heathen tribes of Pannonia.

We can not pass by the work in Frisia and the adjacent regions without recording a few names of historic importance. Eligius, a prosperous and pious goldsmith who carried on his trade and preached and then gave himself wholly to preaching, chose Frisia as his field, and is known in history as Saint Eloy, is worthy of wider notice. Amandus, too, early in the seventh century, and Willibrord, near its close, wrought so as to be worthy of extended notice. The former came from Aquitania and the latter was a native of Northumbria. Others are Livinus, an Irish missionary who suffered martyrdom, Wilfred, Echbert, the two brothers Ewald and Adelbert, and Werenfried, Wulfram, and others too numerous to record, appeal for more extended mention for their work's sake; but we must refer the reader to the pages of the Church historians. The labors of these men in this field extended to the year 719.

Saint Eloy and Associates in Frisia.

Up to the eighth century the propagation of the

gospel in Germany had not been so much by a general and organized plan as by the voluntary activity of individuals. Both Irish and Anglo-Saxon missionaries had had a part in the work, as we have seen, but without a concerted plan. The Teutonic leaders Wilfred and Willibrord had labored here for their own people. Up to this time, however, no leader of the whole work had arisen. The leader needed appeared in the person of Winfrid, known in history as Boniface, and who gained for himself the designation, "the father of Christian civilization in Germany." Winfrid had hoped to preach the gospel in Friesland, but the time of his arrival on that mission was not propitious, as Radbod, the chief, was at war with Charles Martel, and persecution of the Christians had broken out. A second attempt to work there having failed, he received authority to labor in Germany. Thuringia became the scene of his earliest missionary effort. Later, having learned of the death of Radbod, he repaired to Frisia and labored there for a time with Willibrord, whom he might have succeeded in the work; but declining to do so, he plunged into Hessia, where his efforts were rewarded by the conversion of two chiefs and of large numbers of their people.

Boniface in Germany.

In the year 723 Boniface was made bishop. His see revealed a plenteous harvest ready to be gathered, and but few laborers for the great and glad task. He therefore appealed to England for more missionaries, and many responded. In Northumbria and Saxony the gospel message met with prompt and hearty acceptance, and the field itself supplied a large number of laborers. Later Boniface was cheered by the arrival of his sister, named Walpurga, who came with thirty companions, and of two kinsmen, Winnibald and

Boniface Reinforced.

Willibald. The widespread victories of Charles Martel were a factor in the work at this time, as they were constantly opening up more and more of the old Pagan territory to the light of Christian civilization. Boniface seems to have been a simple-minded, conscientious, and remarkably zealous and successful man. We reluctantly turn aside from further study of this epochal period in the world missionary movement. That a great work was done can not be denied, and that there were heroes in that day few will question. The regions even further north must now claim our thought for a little while.

9. *Service in the Far North of Eruope.*

Work in Denmark.

The credit of being the first missionary to the Danes has been given by some to Willibrord, his work dating back to near the close of the seventh century, it is claimed. It was not, however, until 822 that regular missionary work for the Danes began. The occasion was as follows: Harold Klak, King of Jutland, appealed to Louis-le-Debonnaire, son of Charlemagne, soon after his accession to the Frankish throne, to favor his claim to the throne of Denmark. Louis consented, and an army of Franks and Slavonians was provided to aid him. It was considered an auspicious time to inaugurate missionary work among the Danes, and so a company of missionaries accompanied the expedition. The leader was Ebo, Bishop of Rheims and the Primate of France. Halitgar, Bishop of Cambray, accompanied him. Their earlier missionary operations are largely lost in obscurity. After a time King Harold was obliged to flee to Louis for protection. While among the Franks, he and his queen, together with his retinue, received baptism, and when they returned to Denmark they were accompanied by two monks—Ansgar and

Autbert. They began their work in 827, but two years later Ansgar was obliged to leave the country when Harold was again driven out. During the two following years Ansgar established a mission in Sweden, and was then made Archbishop of Hamburg, with a view to his directing missionary work throughout Scandinavia.

Work in Sweden.

The first effort to establish the mission in Sweden was not without serious difficutly and great danger. The vessel of the first missionaries was attacked by pirates and overpowered, and they barely escaped with their lives. All they had taken with them to win the favor of the king and to equip the new mission went into the hands of the pirates. But in spite of such difficulties and the undergoing of great privations and hardships, the gospel was successfully planted in that country.

Norway and Modern Missions.

We can not fail to here call attention to the fact that Denmark was first to give encouragement to modern missions. The land where it is claimed the names of martyrs to the Christian faith would fill a volume, the land of a long, bloody history while contending parties fought for supremacy—this land of the Far North, the home of the most hardy and fearless and accounted the most cruel of men, was to send out the first missionaries of the modern missionary period to Greenland and India, to give protection to Carey and the earliest English missionaries in India and provide an asylum for the Moravians. The history of the Church in these Northern lands is a part of a history as interesting and thrilling as any story of adventure. We can hardly imagine the difficulties under which the hardy missionaries carried on their work. There was confusion everywhere. The tide of feeling, to-day favorable and helpful, would to-morrow

be most bitter against them. But they labored on, although it took two hundred years after Ansgar died, in 865, before this rugged land, bitterly hostile to the Christian faith, had been brought under the sway of the gospel; and this good result was not reached until large numbers of English missionaries had been called in and scattered through every part of the land. We can not pass this subject without recording certain names prominent in that eventful period, such as Gauzbert, Ardgar, Rimbert, Pappo, Gautbert, Nithard, Erimbert, Ansfred. It has been mentioned that a number of English missionaries came over before the conquest of these lands was complete. Among these we may mention Sigwald, Sigfrid, and Boduff. We here record the fact that Norway was evangelized during the tenth century and the early part of the eleventh, and the further fact that, so far as real missionary effort in Norway is concerned, it must be placed almost entirely to the credit of the English.

10. *Service Among the Slavonian Races.*

The events we now record occurred during the ninth and tenth centuries. The home of these races was the territory from the Elbe on the west to the Don on the east, and from the Baltic on the north to the Adriatic on the south. They were a rude people whose lives were devoted to war and pastoral pursuits. They had not been accessible to Roman civilization and religion, as had the barbarous peoples to the west. The earliest trace of Christianity we can find among these people is the conversion of the sister of the Bulgarian prince Bogoris while she was held as a captive in Constantinople, and who returned to her brother's kingdom in exchange for a

Home of these Races.

First Converts.

monk who had been taken captive by him. On her return she labored hard with her brother to induce him to accept her new faith. Her efforts were in vain until a famine visited his country and all appeals to the national gods had failed, when he sought the help of his sister's God. The famine having been stayed, he yielded and was baptized by Photius, the patriarch of Constantinople. Shortly afterwards, when he desired a painter to decorate his palace, the emperor sent him the monk Methodius. As a part of his work, Methodius painted a picture of the "last judgment," in which the fate of the heathen was made to appear so terrible that Bogoris was greatly moved, and put away the idols to which he had clung, and many prominent in his court were induced to become Christians. The opposition on the part of the people was, however, so intense as to give rise to a rebellion among his subjects against the new faith. After a season of unrest, during which Greek, Roman, and Armenian missionaries sought to bring Bogoris and his people into their respective faiths, the Greek prevailed and Bulgaria came under the Byzantine patriarchate. With this opening up of Bulgaria to the Christian faith, the way was prepared for its introduction in the other sections of the Slavic territory.

We have just mentioned Methodius who, when employed by Bogoris to decorate his palace, painted for a higher master and set the tide Christward in Bulgaria.

Methodius and Cyril.

This man and his brother Cyril became the apostles of the Slavic people. These two brothers seemed to have been raised up for such a mission. They were probably of Slavic descent, but if not, had been brought up among the Slavs who had settled in Macedonia, and grew up with a command of both the languages. They were born in Thessalonica and

reared in a Christian home, had the advantages of university careers at Constantinople, where their widely-different gifts were developed—Cyril's in the line of philosophy and Methodius in painting. We have already seen the practical results of Methodius' genius when guided by Christian insight and fired by Christian zeal. Cyril, it would appear, preached, but with little effect, however, to the Bulgarians.

The kingdoms of Moravia and Bohemia were inhabited by pure Slavonian races. Among these peoples the Macedonian missionaries Cyril and Methodius were well-received, first by the Moravians and shortly after by the Bohemians. The work among these peoples began in 863. The work these brothers did was fundamental and constructive to such a degree as to be counted monumental. They found the people without a written language. They constructed an alphabet and gave to the people the beginnings of their religious literature in the Bible and a liturgy in their own tongue; and then, after the death of Cyril, Methodius fought the battle for them by which they gained the right to worship God in their own language. A question must arise here as to whether the secret of the influence of the Moravians on the religious life of the world and on missionary activity is not to be sought in the work of those two brothers at the dawn of the Christian day in their land.

Work in Moravia and Bohemia.

We must glance for a moment to Russia in this connection. The Princess Olga was the first eminent convert in that land. Having learned something of the Christian faith, and desiring to learn more, she undertook a journey to Constantinople in 935. She there accepted that faith and was baptized, taking the name Helena. Returning home, she sought

Work in Russia.

most earnestly the conversion of her son Swiatoslavs. He, however, was a barbarian of the barbarians—a warrior of the roughest type—and her exhortations were of no avail. Her grandson Vladimir gave promise of being more susceptible to the gospel message, but he held out for a long time against influences of many kinds and from many sources that were brought to bear upon him. Finally, however, he yielded, after having vowed to become a Christian if successful in the siege of a stronghold called Cherson. His baptism was immediately followed by that of a number of his followers and of his twelve sons. His first act was to destroy the symbols of the old heathen faith, and the next was to order his people to receive baptism immediately. At the word of their ruler, they flocked to the River Dnieper and, standing in the water, holding their children in their arms, received baptism by companies, the priest reading the ritual from the shore and pronouncing one name for the entire company—thus did Russia take her place among the European countries that had accepted the Christian faith. One other woman besides Olga had an important place in this movement, namely, Anne, the sister of the Greek emperor, who, when Vladimir made the final condition of baptism his marriage with her, consented because a whole nation might thus be won to the Christian faith.

First Converts.

We can not follow the onward sweep of this missionary movement more than to record that it soon embraced Poland and Pomerania and the Island of Ruegen in the Baltic Sea, which was the last stronghold of Paganism in that land. It was near the close of the thirteenth century when Finland and Lapland were Christianized.

Work in Other Lands.

11. *Service in the Frozen Regions Beyond.*

It may seem strange to refer to Iceland, Greenland, and Labrador in such connection as this, for it is hard for us to realize that these icy regions of the Far North had more than a place on the map a thousand years ago. That the difficulty of travel and the obstacle to colonization and Christianization should have been counted surmountable by even the hardy seafarers of the Far North does not easily cease to be a matter of surprise. The difficulties in travel are suggested by a stretch of six hundred miles of storm-tossed Arctic sea; by the smallness of their boats, and by their limited knowledge of the science of navigation. The obstacles to carrying out plans for establishing colonies there and Christianizing the people appear in the fact that all timber for building and all breadstuffs must be imported. The Norwegian discovery of Iceland dates back to A. D. 861, and their efforts of colonization began in 874. Stranger than all this is the fact that they found traces of earlier missionary effort, that dated back to the days of the zealous and indefatigable Irish missionaries who pushed out, as we have already noted, in their boats of skins to far-distant islands in the Northern Sea. It is, perhaps, even harder yet for us to realize that from those early days Iceland has had an exceptional record among the nations as regards the education of her people and the creation of a literature. We can not go into this interesting history or even sketch the history of the movement to Greenland and Labrador. It must suffice here to call attention to the fact and record names most closely and influentially connected with this missionary history, such as Thorwald, Fredrick, King Olaf Tryggvison, Stefuin, Thaugbrand, Leif (who discovered

the coast of New England). For three centuries from 1409 there is no record of any missionary activity in Greenland. The subsequent history we must leave for future record.

12. *The Character of the Work Done.*

The nature of the missionary movements we have just been tracing is such as must command our reverent thought. It is true that much was done in ways that seem utterly out of place in a propaganda of the faith of Christ. We do not like to think of buckling on the sword or raising the ax to advance the bounds of Christ's Kingdom. It is repulsive in the extreme to us to think of a barbarian ruler having his condition of becoming a Christian met, especially when that condition was that he should have a Christian emperor's sister for his wife. No less hard is it for us to become reconciled to the baptism of a horde of barbarians at command of their chief. But we must remember the character of the age in which these things were done, and give credit to a zeal to establish the Church which, while often not according to knowledge, was daunted by no dangers and was quenched by no difficulties. That a higher civilization grew up in the track of such missionary movements; that so often a truly devout spirit was begotten; and that the way was prepared for larger and spiritual results—these considerations should reconcile us in some degree to methods of work that we could not approve to-day. And further, we must again call attention to the fact that the sum total of effort put forth in the name of Christ increased very materially the investment in service that has been made to carry the gospel to all men, and that a great company of workers was raised up in those far Northern lands

we can not doubt. Nor can we doubt that in the aggregate there was a great host raised up and thrust out whose hearts God had truly touched and whose faithfulness and zeal, as well as the results of their labors, would be an inspiration to us, if the whole history were before us.

13. *Service in the Far East.*

The countries of Southern and Eastern Asia require no extended treatment here, but must not be omitted. Christian effort does not reach back beyond the last decade of the thirteenth century except in the case of India, to which reference has already been made. The Franciscans entered China in the year 1292 and India in 1520. The Jesuits under the great missionary leader, Francis Xavier, attempted the conquest of Japan in the year 1549, and India three years later. Representatives of the same society entered China in 1583. The Jesuits gained a foothold in Korea through the influence of a Jesuit chaplain to the Japanese Christian, General Korishe, in the Japanese invasion of that country in 1594. Space can not be given for even an outline of what was done, nor is it necessary, as real foundations for a Christian civilization were not laid. As devotion unto death characterized this effort in the lands of Southern and Eastern Asia, reference must be made to them in the next chapter.

14. *Service Among Special Races.*

In the seventh century, and the first half of the eighth, a distinct change was wrought along the shores of the Mediterranean, in Syria and Egypt, in Northern Africa and Spain and Persia, by the impetuous onsweep in a mighty wave of the religion that had just had its

first beginnings and had girded itself for conquest in the desert of Arabia—the religion of Mohammed. It is worthy of record, though the record must be made with deepest regret, that it quenched the fire kindled by the Christian missionary movement in many places, and in many others left the Christian faith only a name to live. The history of this movement is an important study in world movements, but does not come within the scope of this present study. We call attention to it here because of the fact that a new field, so to speak, for Christian missions was created, and the further fact that, while some sections already Christianized were conquered by it, a movement for its conquest was elsewhere inaugurated. The conquests of the Saracens were remarkably rapid and thorough. Jerusalem fell into their hands in 637, and Syria, Egypt, and Persia yielded to their arms in the next fourteen years. North Africa was subjugated in 707, and four years later they had swept over almost all of Spain. It looked as though the Frankish Churches must meet the same fate, but Charles Martel checked the tide of invasion and conquest and swept back the Saracen hosts.

Earliest Missionaries to the Saracens.

The names of the earliest missionaries to the Saracens are Francis Assisi and Raymund Lull, though the former's service was hardly to be counted, as his work seems to have been confined to a single visit to the Saracen hosts and an earnest effort to win the leader to faith in Christ. But Raymund Lull gave himself to the task with courage, zeal, and a constancy of purpose and effort that fully entitle him to the credit of being the first great missionary to the Moslems. His life by Doctor Zwemer is well worthy of a careful reading. Born in 1235 and martyred in 1315, he had a long life, the great dominating purpose of

which was the conversion of the Moslem. The scene of his labors was Tunis. He wrote much, was of a gentle spirit, and saw some fruit of his labors. He has been rightfully accorded a high place among the missionaries who have led the way in opening up the new fields to the gospel.

Efforts to Convert the Mongols.

More terrible than the Saracen invasion of the West was that of the Mongols from Tartary. Russia, Poland, and Hungary were invaded and largely conquered, and even Germany and the shores of the Baltic were threatened. Their ruler, Genghis Khan, listened to representatives of the various world faiths who sought his conversion. Buddhist and Mohammedan missionaries pressed the claims of their respective faiths, and the Roman Pontiff, disturbed by fear, perhaps, as much as inflamed by zeal for their conversion, sent an embassy, headed by Ascelin, to their camps in Persia. He having failed because unwilling to bend to Oriental customs, a second embassy was sent to them in Tartary under a Franciscan named Johannes de Plano Carpini. The journey was made through Russia, and entailed great hardships and dangers of many kinds on the band of Franciscans. While greater tact was employed this time, the result was no more encouraging. These events occurred in 1245 and 1246. Later, in 1253, another attempt was made, but this time by Louis the Ninth of France, who had heard of the willingness of the Mongols to receive the Christian faith. The embassy sent by Louis was under a Franciscan named William de Rubruquis. This embassy penetrated to the very heart of the Mongol Empire, found the great Khan tolerant of all faiths, so that a Christian Church, two Mohammedan mosques, and a dozen heathen temples stood side by side. The Khan gave the

representatives of each religion a chance to state the case for his faith and to discuss religious questions with those of the other faiths, and then gave his decision against all. After the seat of the Mongol Empire was transferred to China, about 1258, other attempts were made. The Christian faith was tolerated, and some success was gained for a time. John de Monte Corvino, a Franciscan monk, and a companion named Arnold, of Cologne, carried on the work for some time. Nothing of lasting value seems to have been accomplished, except in the translation of the Scriptures into the Tartar language, although very special attention was given to teaching the children and to the effort to train up a native ministry.

Work in Behalf of the Jews.

Spain was the scene of an effort on the part of the Church of that country to convert the descendants of Abraham and the followers of Mohammed. We can not attempt to picture the condition of things in Spain in Church and State and social life at that time, but note that the spirit generated by the crusades was abroad in Europe and that that spirit was not one of toleration, and that bitter persecution was the lot of the Jews and Moslems. We need hardly add that right missionary incentive and effort having been wanting, the results were of no value to the Church. Reference is made to this effort of the Spanish Church and its methods not because either efforts or methods were really missionary, but because of the beneficial results to the Church itself, not only in Spain, but even more widely.

15. *Service in the Western World.*

We come now to a period when exploration and missionary effort went hand in hand—the period of the

discovery of the lands and peoples of the great Western World. All may not be ready to give the credit to Columbus of being a missionary in any sense, but it must be admitted that he and the Spanish discoverers of that age placed special value on the discoveries of new lands in view of the fact that new peoples would thus be made accessible to the Christian faith. The reports of Columbus to the sovereigns who had sent him show how large a place this object had in his thought. He was also pleased to sign himself "Christo ferens," the literal meaning of his first name.

First Missionary Work in the West.

But admitting the nominal character of his claim to be a missionary, we find that a man was soon raised up who has been accounted not only a missionary, indeed, but one of the most picturesque and most brilliant characters in all missionary history. This man was Bartholomew de las Casas, who appeared at the very dawn of the sixteenth century. The field of his labor was Cuba, and he came to be called "the apostle of the West Indies." Humane and conscientious, Las Casas gave up the aboriginal slaves he had inherited with certain lands. A true missionary in purpose and in spirit, he labored diligently to make Christ known to the people according to the best light of his day. It is to be regretted that his work could not have been supplemented and followed up by a host of men of like spirit.

Work in Brazil.

Missionary work in Brazil dates from 1549. The first missionary band numbered six, with Manuel de Nobrega at the head. Between 1549 and 1625 it is claimed that more than two hundred Jesuits took part in missionary work in Brazil, and that large numbers of that and of other orders labored there later. Their work was rewarded by large accessions to their faith. A hundred years after

their expulsion from the country, it is claimed that there were eight hundred thousand Christian aborigines there.

Turning to other parts of South America, and without taking up each for separate treatment, we record, as suggestive of the wide-extended effort of that age, that the Spanish Jesuit order alone supplied five thousand missionaries for the work. This number was increased by some of other societies and lands. Each country had the benefit of some zealous missionaries, among whom one came to be accounted as its apostle. Thus Manuel de Ortega has been called the apostle of Paraguay and Francis de Solani of Peru. Judged by Roman Catholic standards of evangelization, a great work was done in Christianizing the aborigines of South America, and, judged by the highest standards, great credit must be given for devotion to their task and zeal in the doing of it. In many cases the work was of such a nature that had later generations builded on those foundations with the same zeal and Christian fidelity, the religious history of that south land would present a far different picture from that it now presents.

Extent of Missionary Effort.

As might be expected from the effort put forth for South America, Central America and Mexico became scenes of missionary activity. In both countries notable results were gained. In Mexico, Franciscans, Dominicans, and Augustinians shared in the work. It was claimed that the Franciscans alone had baptized more than one million Mexican Indians before 1550, that five hundred heathen temples had been abandoned, and twenty thousand idols destroyed.

Central America and Mexico.

From Mexico the faith was spread to distant places. It was from here that the Ladrone and Philippine Islands

were Christianized. A great missionary fund, too, was established, the income from which was used for missionary work.

Wider Extension.

Going farther north, we find that Spanish priests had often visited Lower and Upper California before the formal opening of missionary work near the close of the seventeenth century, and that as early as the middle of the sixteenth century missionaries were sent to Florida; but the first attempts were not successful. A little later more successful efforts were made, and early in the seventeenth century many Christian communities were planted among the Cherokees and the Apalaches. This work extended into Western Florida and Georgia. With varying success, too, work was opened and carried on in New Mexico and Texas. With so many defects as characterized the missionary work of that period, it is hard to give as much credit as is probably due to those who labored. It must even be a matter of deep regret that the zeal of the laborers was not directed more wisely, that ideals embracing lofty moral principles were not kept to the fore, and that Christ was not lifted up in very deed. Because such was not the case, these fields have failed to bear the fruitage worthy of a Christian civilization, and are to-day filled with ignorance and immorality.

Northern North American Missionaries.

We must now turn another leaf in history and trace the outlines of the work still farther north—that of French missionaries in North America. This chapter is one of peculiar interest because the records are more complete and the fields themselves and their peoples more fully known. The fact that the records are so complete testifies to an outstanding fact, namely, that the leaders of the missionary movements in the wilds of Canada and in

the northern sections of the United States were men, and sometimes women too, well educated and refined. From the Maritime Provinces of Canada, where the work was begun, the zealous Jesuits and other Roman Catholic workers extended their work to the Provinces of Quebec and Ontario, and through wide sections of these provinces. By their names, too, they can be followed through the northern parts of the United States and down through Illinois and even into Louisiana. Places around which the work centered, and the names of which suggest whole volumes of history filled with toil and privation, sacrifice and persecution, self-denial and undaunted courage, are: Port Royal, Mt. Desert Island, Cape Breton Island, Norridgewock, Quebec, Montreal, and Three Rivers, Lake of the Two Mountains, La Pointe, Lake Simcoe, etc. Only a few of the names connected with this movement can be mentioned: Jesse Fleche, Pierre Biard, Gabrial Druillettes, James and Sabastian Bigot, Sabastian Rulés, Paul le Jeune, Le Noue, Jean du Quen, Jerome Lalemant, Jean de Brebeuf, Nicholas Viel, Isaac Jogues, and Jacques Marquette. There were women, too, of refinement who gave themselves to work in these hard fields. Among these, two that stand out most clearly are Madame de la Peltrie and Marie de l'Incarnation. No darker chapter in persecution had ever been enacted than here, but that subject must be reserved for treatment elsewhere. These missions date from 1610, and the greatest activity was within a century and a quarter of their organization. A notable feature is the part taken by the nobility of France, by the government, by traders, and by colonists. As one reads the history from the standpoint of to-day's advancement, he must be impressed with the narrow-mindedness of the mis-

sionaries and their sincerity of purpose and absolute devotion to duty as they saw it.

In a review of these missions of the Western World, one finds it impossible to determine just how much was added to the sum total of accomplishment in the world's evangelization. That something was added, we can not doubt. Of one fact we may rest assured, that the aggregate of service rendered by the thousands and tens of thousands of men and women who gave themselves, wholly or in part, to this work was incalculably great. The dangers and hardships of travel and life among savage barbarians in other fields were here duplicated, and no greater devotion was evinced by the hardy Celtic missionaries from Iona or by the Danes than that displayed by Spanish and French missionaries in these fields.

One other field must be noticed before we go on to the peculiarly modern period of the great world movement, namely, that cultivated by the English. The records are more scanty in this case than in that just considered, but there are outstanding facts that may be noted and prominent names, the mention of which throw into clear relief much of the history. The original charters given to the early Colonists put in the front ground of objects sought, the Christianizing of the people. The Virginia charter of 1629 makes this object clear, and all the others are in line with that in this respect. The plans of Bradford and Winthrop for colonization gave this thought prominence. But our interest is in what was really done in this direction. Were the Pilgrim fathers, whose announced program was the conversion of the Indians, as earnest and successful in the work as were the French and Spanish whose labors we have noticed? The first

English Effort in the Western World.

report of what had been done was given under the caption, "New England's First Fruits," which appeared in 1634. This report mentions a few persons as having shown some inclination to become Christians. We must remember, however, that their standard was far above that of the Spaniards and French, and that with them mere baptism and assent to a creed was not enough. In addition, we must remember that none among them were set apart exclusively for that work. The names of Roger Williams, Henry Duston, John Eliot, and Joannes Megapolinses are the first that can be recorded as missionaries to the Indians. The first-named spent forty years in that work and was the first missionary among them. Henry Duston, the first President of Harvard College, was the second. The work of Eliot among the Indians and his effort in their behalf led to the organization of a missionary society in England, called "The Society for the Propagation of the Gospel in New England." This was in 1649, or one hundred and forty-eight years before the "English Baptist Society" was organized, under the influence of William Carey. It was the first English missionary society, but the organization of the Jesuits had been at work for one hundred and fifteen years, while the English "Society for the Propagation of the Gospel in Foreign Parts" was organized sixty-two years later.

Eliot's success may be partially judged by the fact that, after thirty-eight years' labor, he had eleven hundred Christian Indians under his care. The entire number in New England, as estimated at the dawn of the eighteenth century, was seven thousand. This work went on down through the eighteenth century and further. Among earlier laborers we may mention John Sergeant and his son, John Sergeant, Jr., Jonathan

Edwards, Gideon Hawley, John Mason, Jonathan Barber, Samson Occom, Samuel Kirkland, and Henry Barclay.

"The Society for Propagation of the Gospel" entered this field in 1727, and the Moravians in 1740. In the work of the latter the names of Christian Henry Rausch, Peter Boehler, Spangenberg, Heckewelder, and David Zeisberger must be mentioned. The Scottish "Society for the Promotion of Christian Knowledge" also took part in the work. The best known representative of this society was David Brainerd. He began his work at twenty-five years of age, and, though he lived to labor only four years, evinced such a spirit that Carey's heart was fired with missionary zeal, and reading the record of his life gave Henry Martyn to the great work of foreign missions. Among the names of those who took deep interest in this work we find that of Count Zinzendorf, who personally visited the Moravian missions and himself helped in the work for more than a year. The Friends, too, took an interest in the Indians, and by example, as well as by instruction, helped on the good cause.

Extent and Character of Service.

While great service had been given to the world movement in the British Isles, in Europe and Africa, and even Asia, and then in the frozen North—in Iceland, Greenland, and Labrador—that given to the Western World swelled the sum total of the investment in service by the work of thousands of men and not a few women through a period of two hundred years before the dawn of the eighteenth century. The service rendered here was, like all service, inexpressible in figures. The perils, hardships, and privations may be classed with those endured in other lands where the evangelization of savage

and barbarous peoples was sought. The history of the exploration of the Western World is a thrilling record of adventure and hardship not surpassed in human history. Who would attempt to weigh such service or to make up in figures the sum total? If the years of service could be made up, the figures would doubtless be surprising; but volumes would be required to give any adequate idea of what had been the real investment in service. Experiences of danger, hardship, and privation form a background of their service that will properly set it forth. May the mantle of their devotion fall upon the Church to-day as it faces the world problem! New factors may and do enter into the solution of the problem to-day, but the problem itself remains the same—to evangelize all nations and tribes and peoples and tongues.

16. *Protestantism to the Fore in Service.*

This period may be dated from the beginning of the eighteenth century. At the very beginning we find certain forces developed and a certain vision of world-conquest already created. The Moravians, under Count Zinzendorf, had as early as 1723 organized a missionary society. Nine years, however, passed before a mission was established, and even then the Hernhut colony numbered less than four hundred. The West Indies was their first mission field, and Leonhard Dober and David Nitschman their first missionaries.

Earliest Missionary Societies.

We have referred to certain societies that dated their organization to a date earlier than the eighteenth century. At the very dawn of that century three new societies were organized, namely: "The Society for the Propagation of the Gospel in Foreign Parts," 1701; a Scottish "Society for

Promotion of Christian Knowledge," 1708; and a Norwegian "Missionary Society," 1714. These societies are the result of forces already developed, and reveal the fact that the Church was even then getting a vision of world-wide need and of responsibility for world-wide evangelization. While that vision was of the few only, and was not characterized by the clearness and breadth needed, it did serve for the initial step in the great work. Whence came the vision and the conviction that explain the beginnings of the world movement that has been going on for the past two hundred years?

Influence of the Lutheran Reformation.

The great Lutheran Reformation must be counted as in a sense the essential cause, and yet Luther counted the Great Commission as of apostolic application only; and Melanchthon and Zwingli had no clearer vision. John Calvin, too, failed to grasp the thought of world-conquest. One man only stands out at that period with broader vision—Adrianus Saravia, a Dutchman and pastor of a Reformed Church in Antwerp and later in Brussels. And yet one can not conceive of the great missionary movement of the eighteenth and nineteenth centuries without the Reformation. The Reformation spirit was in essential particulars the missionary spirit. Dormant it may have been, but with the adoption of the principles that the Word of God must be in the hands of the peoples in their own tongues, that there is salvation only through faith in Christ, and that each person has direct access through Christ to God the Father—with these principles adopted, and practically applied, the spirit of world-wide conquest could not long lie dormant. The awakening came, and the Pietist movement in Germany must be credited with being the immediate cause. With the full development of Pietism came the conviction and

Influence of Pietism.

vision needed for launching the idea of a world-wide missionary movement.

New Conditions.

We have already seen how widespread had been the work of the Church in some of its organic forms during the first seventeen centuries. We have also noted the methods employed and the character of the results gained, and have seen that the former were ofttimes carnal and that the latter failed to show the depth of spirituality that alone would make them enduring. As the result, the world problem at the opening of the eighteenth century had a feature unknown to that of apostolic or even post-apostolic days, namely, a well-nigh world-wide Christianity that was such in name only. Nor had this nominal Christianity taken the place of Pagan faiths except those of limited extent and strength, as in Northern Europe and the British Isles. It had, however, changed their bounds in many places, but at the same time had witnessed their numerical increase and gradually widening extent. One new feature had been added—the rise of Mohammedanism—a feature of most serious importance.

Extent of Non-Christian Faiths.

It is impossible to reach even approximate correctness in estimating the numerical strength of the various faiths at the opening of the eighteenth century. We must content ourselves with noting their location and territorial extent. Mohammedanism was the faith of Arabia, Persia, Syria, Northern Africa, and of the region to the west of the Red Sea, of Afghanistan, Baluchistan, Bokhara, and Turkey. It was well intrenched, too, in India, China, Japan, and Korea, and in the islands of the Malay Archipelago. Hinduism occupied the broad extent of the Indian Empire. Buddhism had long since broken the bounds of the land of its birth, India, and had assumed a place of

large influence in Burma, Ceylon, China, Japan, and Korea. Confucianism and Taoism were limited to China, their birthplace, and Japan and Korea. Shinto was the faith of the people of Japan. Animism and Fetichism held sway over the African peoples and those of the South Sea Islands, and had a place in India, China, Japan, Korea, side by side with the more highly organized and philosophic faiths that had grown up. Our study has shown us where Christianity was established; but evangelical Christianity was young, and with its propaganda we must now concern ourselves. The sad feature of the Christian movement appears in the decline of the spiritual element in the Church that had represented the Christian faith, and the growth of forms and unholy claims until Christ was dishonored and the way of salvation lost to view. From now on our study has to do with evangelical Christianity. The story of its development in Europe, the British Isles, Canada, and the United States would be in line with our subject, but we must confine ourselves to its outreaching to the regions beyond, letting the work there index the strength of the Church that waged the campaign.

Eighteenth Century Protestantism.

The Protestant Church was largely in a formative state at the dawn of the eighteenth century. Its area was narrow compared with the extent of many non-Christian faiths, and its numerical strength seemingly insignificant. Such were the world conditions that the Protestant Church faced at the dawn of the eighteenth century. It is our purpose now to trace in the barest outlines that will serve our general plan the investment of the Church in the way of service during the two succeeding centuries.

Various considerations contributed to smallness in

the number of the agencies employed, weakness in the effort put forth under those agencies, and meagerness in results for the first of these two centuries. The most important of these were the low ebb of spiritual life, the lack of a comprehensive grasp of the real mission and responsibility of the Church, and also a lack of leaders who had the needed vision and the power to make others grasp it. In a few places the missionary fire had been kindled to some degree, and there had resulted the organized agencies we have mentioned. For a century the missionary idea had occasionally come to the front, but had not made any widespread or deep impression.

Small Results.

One of the very earliest of the leaders in the great work of seeking to create a missionary spirit was a man of noble birth, who called the Lutheran Church to the great missionary task, Baron Justinian Von Weltz. He grasped the two ideas that should actuate every Christian—the uplift of Christian life and making the gospel known to non-Christian peoples. He talked, wrote treatises on the subject, and appealed for the organization of a society to accomplish the great purpose.

Early Leaders.

Baron Von Leibnitz appeared at the end of the seventeenth century as a zealous advocate of foreign missions. Oliver Cromwell went so far as to propose and elaborate a missionary scheme embodying an organization to be known as "*Congregatio de Propaganda Fide.*" The names of King Frederick IV of Denmark and the court preacher Lütkens must be mentioned in this connection, but to the king himself should probably be given credit for the missionary ideas advanced, while Lütkens helped to make them effective. Aug. Herm.

Francke, one of the chief leaders in the Pietist movement, deserves mention here.

His influence in training workers and in inspiring the missionary spirit was of great value, but was supplemented by a more direct touch on the missionaries sent forth and on their work by his deep interest and valued advice. The great Moravian leader, Count Zinzendorf, can not be passed by in such a connection as this, for he was one of the evidently divinely appointed human instruments for launching the great missionary movement of modern times. With him were associated many of like spirit and aim, among whom Nicolaus Ludwig may have special mention. In Count Zinzendorf's great interest in missions we may see, perhaps, one fruit of Francke's influence, for he came under that influence as a boy in Francke's institutions in Halle. The missionary spirit of Zinzendorf and the Moravian Brethren must be recognized in a wider sphere than their direct missionary efforts would seem to allow, for their spiritual influence touched and mightily affected many who were not of them and never became associated with them. Among such was John Wesley, whose devout mind and thirsty heart never found perfect peace and spiritual refreshing until he had drunk from the spiritual springs to which they guided him.

Moravian Brethren.

Such is a very brief outline of the influences at work during the earlier part of the eighteenth century, and such the first beginnings of the missionary stream that was to gain in depth and breadth and to sweep on during that century and become the well-nigh world-wide tide of life and power of the nineteenth century.

17. *Protestant Fields of Labor, and Work Accomplished.*

But what was accomplished during the eighteenth century, where were the fields of labor, and who the laborers? The work of the missionary societies already launched must be reviewed here. These societies and the humble beginnings of their work in a few places in the Western World represent the organized assets of Protestantism. It may be interesting to note here that the first Protestant missionary organization was not of the Church, but of the State. It was established by the Long Parliament, and the name given was, "The Corporation for the Propagation of the Gospel in New England."

The eighteenth century has to its credit work done by the missionary societies mentioned above in America and the West Indies—work that has already been described—and that of the Danish-Halle Mission in India, in the South, and also in Bengal, in Lapland, and in Greenland. Rationalism led to the desertion of the East Indian Missionary Society at Halle, but did not quench the spiritual life at Hernhüt. There were two home centers of missionary effort in Germany in the eighteenth century—Halle and Hernhüt.

Work of Various Societies.

The chief work of the first Scottish society was done among the North American Indians. In England there was little encouragement regarding missions in the eighteenth century. The "Society for the Propagation of the Gospel," established in 1701, began with an income of $7,675, and advanced in ninety years to only $13,040. The fields of its labors were the Indians and the Negroes of America. The "Society for the Promotion of Christian Knowledge" accomplished more, but joined forces in

the work with the Danish-Halle Mission and took over some of the missionaries of that society. Schwartz was among these, and the action taken resulted in the transference of some of the field of that society to the Society for Propagating the Gospel. With Rationalistic thought to the front in Germany and vital religion generally satirized in England, where the so-called "Free-thought" writings were widely circulated, these countries could not be expected to show much zeal in the work of foreign missions. In fact, until near the close of the eighteenth century, we must record decline for that period in the spirit that makes for world-conquest.

The change for the better came when William Carey, a journeyman shoemaker, converted and ordained to the ministry, got a vision of world-conquest for Christ as the great work of the Church that put him in the forefront of the advocates of that cause. Even such men as Andrew Fuller and Doctor Rylands, who advocated the work of foreign missions, did not recognize the urgency of immediate action as did Carey. His later career in India through a long life of marvelous service bears out the conviction of many at that early day expressed by Doctor Rylands, "I believe God Himself infused into the mind of Carey that solicitude for the salvation of the heathen which can not be fairly traced to any other source."

After tracing the course of the missionary movement during the eighteenth century and noting the apathy towards that cause and the spiritual deadness from which it sprung, we are hardly prepared for the really remarkable change that came at the close of that century and the beginning of the nineteenth. As proof of this, we note the rise in rapid succession of missionary

societies and the fact that they quickly got into line with the work and gained in favor with the people. (See Appendix II for list of missionary societies and the dates of their organization.)

The rapidity with which Bible societies and mission boards were organized after the awakening began near the close of the eighteenth century and before the middle of the nineteenth, suggests a wonderful arousing of Protestantism to the world task. For it must be noted that these societies embraced all sections of the Protestant world. A view of the agencies and agents employed and a hasty glance at the results gained must satisfy us here.

We first turn to Asia, the birthplace of all great religions; the home of the five greatest moral and religious teachers of the world—Moses, Buddha, Confucius, Jesus, and Mohammed; Asia, the home of three-fourths of the human race and birthplace of great philosophers; Asia, with a history ancient and wonderful, but with its latest generations living on the plane their ancient ancestors lived, paralyzed by its very greatness, sleeping while other nations arose and began a triumphant march across the centuries; Asia, where, if anywhere, Satan's seat has been established, where womanhood has been denied the right to all-round physical development, to God's free sunshine and fresh air, to education and moral and spiritual uplift, to respect, sympathy, and love; Asia, the hot-house where accursed superstitions have been generated and pushed on to rapid growth by ignorance, until impurity, inhumanity, and abominable atrocities have marked the religious life and practice. And so in China women have hobbled on stumps of feet and cast their girl babies out to die, while in India they have lived lives of close con-

finement, been burned alive on the funeral pyres of their dead husbands, and have cast their baby girls to the crocodiles. And man—what about man? Enough to say that he has been the one who has thus degraded womanhood and that he has suffered consequent loss in the degeneracy of his moral and spiritual power.

What has been done in these and other lands of Asia since the Church of Jesus Christ at the dawn of the nineteenth century got a vision of His plan and of responsibility for carrying out that plan in all the world? What has been done? Wonders have been wrought in the name of Christ. In India the small beginnings made by the zealous Danes in 1706 have been supplemented by the work of the British, Continental, American, Canadian, Scandinavian, and indigenous societies until 120 mission boards are in the field, represented by 4,635 missionaries, 35,354 ordained and unordained preachers, and a Christian community numbering 1,471,727. From 1792, when Carey put his hand to the great task, the effort to evangelize India has been definite and practical. The real results can only be estimated, and those estimates can not be put into figures. Through Sunday and day schools of all grades from the village school to the college, through Bible and tract distribution in every part of the empire, through medical work, zenana visitation, and social intercourse, through the influence of men and women whose lives present new standards of living—through such means as these India has felt the influence of Christian missions to a degree not indexed fully by the large array of figures that can be brought. The peculiar problem of this field and the obstacles it presents to the spread of the gospel must be treated later.

And what about China, the giant of Asia? Why has

China begun to wake up after centuries of sleep? Why have changes come in a few brief years for which many decades would have been supposed to be necessary? Since 1807 Christianity has been gradually leavening the great lump of Chinese thought, life, and government. Many of the missionary societies have heard the call of China's need, until 92 of them are directing their effort to her uplift. The foreign missionary, a strange figure one hundred years ago, has become well known, and to the number of 4,197 these men and women preach salvation through faith in Jesus. Their work is supplemented by an army of 12,108 workers raised up in China, and the Church gathered numbers 470,184. The usual missionary agencies have been employed until China is widely leavened with the gospel. The field itself and the religious conditions there must be considered later.

China.

The rapid coming to the front of Japan this present generation has been a surprise to all. To explain the opening up and the remarkable advance of this island empire is exceedingly difficult if the power which has made Western nations great be counted out. Comparatively small in territorial extent, though Japan be, 58 missionary societies have felt the call to labor there, and since 1859 have been molding the thought and life through their missionaries and native representatives, the former now numbering 1,029 and the latter 2,138. In a half century a Church has been built up that numbers 97,117. As in all mission fields, one must count the figures given as a shadowy index, at the best, of actual results achieved.

Japan.

Korea presents another of the surprises of recent years. Korea, the Hermit Nation of a quarter century

back, has come to the front so rapidly that we marvel and look for the nature of the leaven that has so permeated life and thought that such radical transformations have been brought about. Our space will not allow any lengthy statement of the case, but we note that one factor is, without question, the gospel of Jesus Christ. This work covers little more than a quarter of a century, but 18 mission boards have begun work, and now report a missionary force of 307, with Korean preachers to the number of 1,931 and a Christian community of 178,686, while there is a decided movement Christward.

Korea.

In Siam and French and Indo-China work has been carried on since 1833; in British Malaysia since 1813; and in the Dutch East Indies since 1814. A considerable number of mission boards are carrying on the work in these lands. The missionary force now aggregates 700, the native force 3,655, and the Christian community 549,518.

Other Fields.

Few fields have offered such encouragement to the Church in its world movement, from the first inauguration of the work, as the Philippine Islands. Protestantism was late in entering this island field. The time was most opportune, however, and since 1899 these islands have been to the front in the thought and effort of the American Churches. Ten mission boards within a decade rallied to the work, and in a dozen years from the start 167 missionaries and 880 native preachers were ministering to a Christian community numbering 75,955, and preaching the gospel everywhere.

Philippine Islands.

We turn from these islands to the isle of spicy breezes just off the southern point of India. What about Ceylon? This island has not been neglected, for it has had

attention since 1814, and 21 societies now share in the work. The missionary force numbers 263 and the native 2,789. That the effort put forth has not been in vain is evidenced by the Christian community of 50,196 and by the various agencies now at work along many lines.

Ceylon.

With this hasty glance at the great countries of Eastern and Southern Asia, and the island world adjacent, we pass to the lands of the Northwest and look for signs of Christian conquests there. If these lands do not show as great apparent results as some others, we must not be surprised, for our later study will reveal conditions of peculiar difficulty.

The Turkish Empire was the first entered of these lands of Northwestern Asia. The work dates back to 1807. Again and again during the century of Christian missionary activity this empire has been before the bar of the Christian world and been condemned for gross misrule and for atrocities in the treatment of its Christian subjects that have cast a lurid light on its history. Here, however, 18 missionary societies have been at work, and a band of 354 missionaries and 1,446 native preachers now seek to establish the Kingdom of Him who rules in righteousness. We may well rejoice that in this empire there is such a force at work with multiplied agencies already employed, and that a Church of 58,616 members has been established.

Turkish Empire.

As a land having a place in both the history and prophecy of the Bible, Persia has very special interest. The work was begun comparatively early, dating from 1815. Eight societies are at work, through 119 missionaries and 305 native preachers, along the lines usual to Christian activity. The Christian community seems small, only 10,446, but light will

Persia.

be thrown on the problem of the evangelization of this land when we come to consider the subject of the world-field. We need to be careful lest we base our judgment of work in certain fields on insufficient data and reach an incorrect conclusion. We may well rejoice that the Church has the leaven of the gospel in so large measure in Persia, and pray that it may speedily permeate the whole land.

Syria and Palestine must now be considered. That the Protestant Church should have left the land where Christ was born and whence the gospel went out into all the world until so late a date as 1851 seems very strange. But, if slow in beginning the task, credit must be given for marked attention during the past sixty years. In that time 27 societies have begun work and have built up a missionary force of 397 and a native ministry numbering 758. The numerical strength of the Church must, under all the circumstances, be considered encouraging, namely, 18,374. That the Word of God is beginning to have free course in the land of His birth, and that the places made sacred by the presence of our Lord are now the scene of victory in His name—these facts are cause for devout thanksgiving.

Syria and Palestine.

The Dark Continent must now have a place in our study. We here deal only with the features that index service by the Church for Africa's redemption. This land will ever have a very peculiar interest to the Church of Christ. Its connection with Bible history and with the early movement of Christianity, as well as its great darkness, gives it an appeal of more than ordinary force to the Church. For purposes of detailed study, Africa must be divided into many fields designated by the points of the compass. We can not give to each a separate treatment.

Africa.

The earliest work dates back to 1736. It was begun in South Africa, where now 52 missionary societies are at work. South Central and Western Africa were opened up as mission fields in 1810 and 1811 respectively. Work was begun in Northwest Africa in 1824, in Southwest Africa 1842, in East Africa 1844, and in Northeast Africa 1872. The missionary force the Church has put into the field now numbers 4,273, and a native force of 20,336 has been raised up. The Christian community is 1,746,072. South Africa is the great field, judged by the figures that mark its personal strength, namely, 1,589 missionaries and 8,680 native preachers; but it must be noted that the work is about seventy-five years older than that in any other section. Northwest Africa has proved the least fruitful field of the Dark Continent, and the returns after about eighty-seven years' work are very meager. The special attention of the Church is now being directed to its strategic importance, and we may hope for a brighter day for this field.

While in this section of the world-field, we note that Madagascar and Mauritius were occupied by the Church in 1820, and now have 269 missionaries and 6,138 native workers. A Christian community of 286,702 shows how strongly the Church has intrenched itself in that region.

Island Fields.

The Cape Verde and Madeira Islands did not become the scene of missionary activity until 1898, the foundations have scarcely been laid as yet.

South America.

The next field of Protestant missionary work we wish to consider is South America. The fact that this country has been under the Roman Catholic faith from the days of Spanish exploration and discovery in the early part of the sixteenth century, thus being a nominally Christian land, may account for the fact that fewer missionary societies have chosen to

labor there than in the great lands called Pagan. The fact, too, that in most sections work was not opened until well on in the nineteenth century may perhaps be accounted for in the same way. After the opening of work in Dutch Guiana in 1738, no field was opened until 1807, when the Argentine Republic became a Protestant mission field. Peru and Brazil came next, in 1812 and 1817 respectively; and later Uruguay, 1841; Chile, 1873; Columbia, 1856; British Guiana, 1875; Bolivia, 1877; Paraguay, 1888; Venezuela, 1890; Ecuador, 1895. Thus South America has become a great mission field, every part of which is being brought under the influence of Christian truth. It must be counted no less the duty of the Church to help those who, though they bear Christ's name, know not His power than to go to those who dwell in the thickest darkness. And so the Church got a vision of need in South America that made duty clear, and work was opened and has been developed—slowly, it is true—until 881 missionaries make up the foreign force in that great aggregation of States, while the home force numbers 1,795 and the South American Church, 270,772.

In close connection with the above, both geographically and in religious condition and need, are Central America and Panama, where work was opened in 1811 and which have attracted the attention of 16 societies and have a present missionary force of 131 and native force of 304, while a Church numbering 33,687 holds great promise for the future.

Central America and Panama.

Mexico.

Mexico comes next in order from close proximity and similarity of conditions. Mexico's appeal of need was not heard by the Church until 1870, since which time 19 societies have planted missions

there and sent in missionaries until 294 are now at work, while the Mexican re-enforcement numbers 529 and a Christian community of 92,156 stands to the credit of the effort of forty years.

Islands of the Atlantic.

Again we must turn to the isles of the sea and consider the work done on them in this missionary period. In the earliest period work was begun in the Lesser Antilles by the Danes as far back as 1665, and now 14 societies are at work with a missionary force of 186 and a native force of 977, and the Christians in this group number 386,225. Jamaica was next opened, but nearly a century later—in 1754—and 18 societies now carry on the work through 257 missionaries and 852 native Christians. The Bahama Islands have a missionary history running back to 1800. Seven societies are now carrying on the work with 37 missionaries, 266 native preachers, and a Christian Church numbering 41,476. Haiti and San Domingo come next in time, 1817, and the work is suggested by the fact of a working force of 17 missionaries and 139 native preachers, working under 9 societies. The Hawaiian Islands have been the scene of Protestant missionary operations since 1823, but only three societies have entered that field to date. These societies have now 65 missionaries, 152 native preachers, and 22,000 Christians. Cuba and Porto Rico were left to their original missionary conquerors, the Roman Catholics, until 1882 and 1898 respectively, but now 16 Protestant societies are at work in the former and 15 in the latter. Cuba has 142 missionaries and 137 native preachers, and Porto Rico 167 missionaries and 200 native preachers. The Christians number 36,850 in the former and 30,732 in the latter.

The United States and Canada can not be passed

over in this review of service, for each of these countries has work among the Indians and Eskimos, and also among the Asiatic immigrants that have been thronging to their Western shores. The work in the United States and Alaska goes back to 1814 among the Indians and Eskimos, and the Christians among these classes now number 68,143. The work is carried on by 492 missionaries and 470 native preachers, under 28 societies. The Asiatic immigrants have had missionary work among them since 1852, and 12 societies have Christian communities that aggregate 4,252. The work is carried on by 100 missionaries and 104 native preachers. In Canada and Labrador the work among the Indians and Eskimos dates from 1822. Eleven societies are at work. They have built up a Church now numbering 44,218, and the regular force in this field numbers 338 missionaries and 281 native preachers. The work among the Asiatic immigrants has received the attention of 6 societies which now have 17 missionaries and 15 native preachers in the field and report 424 Christians.

United States and Canada.

For Greenland we find only 1 society, represented by 2 missionaries and 2 native preachers, but a Christian community of 11,800. Our world survey now takes us to Australasia. Work that comes under review here was opened in Australia in 1860. Nine societies, with 48 missionaries and 39 native preachers, are engaged in the work. The Christian community reported is only 1,480. The great Island World of this region received attention from early in the nineteenth century, work in Polynesia being opened in 1821. After 90 years of missionary history, this group has a Christian Church of 146,500 and 4,460 native preachers. The foreign missionary force is 105,

Australasia.

and 5 societies share the labor and the victory. The next group to be opened up to the gospel was Melanesia, twenty years later. The work of 70 years has resulted in a Christian community 111,415 strong, with a native ministry numbering 3,070. The foreign missionary force is 280 strong, representing 16 missionary boards. Eleven years later, in 1852, Micronesia became a mission field of the Church. Three societies labor there to-day. The foreign missionaries now number 32, the native preachers 130, and the Christian community 17,760.*

18. *The Base for Future Operations.*

After such a hasty survey of the opening up of the world-field and the present strength of the Church in numbers and working force as we have been able to give, we need to stop and think for a few minutes what it means. Every continent and well-nigh every land has now its Christian community, its native and missionary force, and more or less equipment in schools and literature for its work. The same holds true as regards the great island groups of the world. Not only has the movement touched these lands and islands of the sea, but it has also made a large beginning in the leavening process. *The universality of the work* is perhaps the first thought that strikes us. Of the missionary movement it may now be said, "Their line is gone out through all the earth."

As we have noted such results as have been gained in establishing of a native Church and the raising up of the native ministry in each of these lands, we have

* For a tabulated statement of the figures given above, see Appendix III.

been impressed with *the intensiveness of the work* as well as its extensiveness. This thought would be much more definitely and forcibly impressed upon us could we stop and consider the agencies employed to-day for the building up of God's Kingdom, all of which have been set in operation during the period under review.

But what shall we say of the investment made by the Church in service to accomplish such results as we have outlined? It is possible to read the history of such a world movement and think little of the greatness of the expenditure in service involved. We have the spectacle to-day of a world missionary force more than 21,000 strong, to which must be added almost 105,000 raised up in these mission lands, making about 126,000 who are giving themselves to the task of world evangelization under what is called foreign missionary work. What amount of service has been required to enter these lands, break down barriers, teach the people, translate the Scriptures, found Christian literatures, build institutions, and train up such a company of native workers? We have read of the wonderful service of Carey in India; but Carey was preceded by a few and followed by a host whose labors have been given without stint. And so in all lands. To give only the names of the most distinguished laborers in these world-fields would require more space than we can give. There is no way we can show the amount of work put into this movement, but we can, by such data as we have given in the preceding pages, get a suggestion that ought to impress us to the point of wonder at what has been done, admiration for the devotion displayed by not a few, and a conviction that, after so much has been expended, the Church ought not to allow one jot or

tittle of the results gained to be lost by lack of service to-day, or any door, opened by the service of the past, to remain unentered for lack of service to-day.

To ascertain the investments in these foreign lands, the work of the more than twenty-one thousand who make up the present missionary force must of necessity be determined. To this must be added all that those have done who have gone before them, and in addition, that of the army of the native workers through the century. More than this, the work done in connection with all the mission boards and Bible societies in organizing them and pressing their claims among the Churches must be considered. And once again, addition must be made of all done in Christian lands to push the battle against the kingdom of darkness. These things mark great accomplishment, and such accomplishment indexes great investment in service. Our further study will, we trust, serve to further emphasize the fact that the investment the Church has made through the centuries has been so great as to command new respect for its effort and its achievement, and to inspire to nobler service for the working out of its world-wide program.

We must reluctantly turn away from this theme to consider other phases of the subject of investment in the work of the Kingdom. We have at least got a glimpse of the labors into which we are privileged to enter. The labors into which we enter are those of men and women who have toiled in all the lands of earth and through all the centuries since Jesus wearied Himself with His journeys and labors along the paths and in the villages of Palestine while He tabernacled among men. Yes, and we are also permitted to enter into the labors of Jesus Himself, who not only led the way, but has

been sharing in the work of His people everywhere and through all the centuries. The roll of laborers in the Lord's world-field has not yet been closed. His command still holds to all who bear His name: "Go, work to-day in My vineyard." The investment in service has been great, but our day of labor brings to us its responsibility. We must add to the structure already reared by working with our might while it is called to-day.

CHAPTER II.

INVESTMENT IN LIFE.

Investment in Life Foretold:

"They shall lay their hands on you and shall persecute you, delivering you up to the synagogues, and into prisons, bringing you before kings and governors for My name's sake."—*Luke 21: 12.*

"But you shall be delivered up even by parents and brethren, and kinsfolk and friends; and some of you shall they cause to be put to death."—*Luke 21: 16.*

"The Son of man came . . . to give His life a ransom for many."—*Jesus Christ.*

"Under an Eastern sky,
Amid a rabble cry,
A Man went forth to die—
For me.

"Thorn-crowned His blessed head,
Blood-stained His every tread,
Cross-laden, on He sped—
For me."—*Bible Readers' Calendar.*

"Hereunto were ye called; because Christ also suffered for you, leaving you an example, that ye should follow His steps."—*Apostle Peter.*

"None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—*Apostle Paul.*

"Speak, history! Who are life's victors? Unroll thy
long annals and say—
Are they those whom the world calls the victors, who
won the success of a day?
The martyrs, or Nero? The Spartans who fell at
Thermopylæ's tryst,
Or the Persians and Xerxes? His judges or Socrates?
Pilate, or Christ?"

"They never fail who die
In a good cause: the block may soak their gore,
Their heads may sodden in the sun, their limbs
Be strung to city gates and castle walls;
But still their spirit walks abroad."

CHAPTER II.

Investment in Life.

1. *Jew and Pagan, Allies in Earliest Persecution.*

The foundations of the Church were not laid without sacrifice, nor has the work of world-conquest in the name of Christ advanced without opposition that has meant at times great loss of life. The hate that demanded the death of Christ with cries of "Crucify Him!" "Crucify Him!" has followed His disciples through the ages. The death of Christ foreshadowed what would befall many of His disciples. Regarding that event we wish to merely call attention to the fact that He died at the hands of men when He was engaged in the great work of winning the world to allegiance to God. His death, as well as His life, must be counted as a part of the cost of evangelizing the world. The historic fact of His death on the cross at the hands of wicked men has as its complement the further fact, oft verified in the history of the Church, that the storm of hate that broke with such fury on Him did not pass by His disciples. The history of the Church for well-nigh three centuries was largely a record of bitter persecution, and the destruction of life was appalling. To that chapter in Church history we now turn, with the hope that the devotion to Christ and loyalty to His Kingdom there displayed may be an inspiration to Christian laborers to-day.

As Pagan Roman joined with Jew in the crucifixion

of Christ, so they shared in the bloody work of persecuting His Church. It was not for long, however, that the Pagan needed any spur from the Jew, as in the case of Christ.

2. Persecutions Under Roman Emperors.—General View.

The persecutions under Pagan Rome that wasted the Church during apostolic and post-apostolic days have from the time of Augustine usually been counted as ten in number. Those who follow this plan of numbering the persecutions name them by the emperors under whom they occurred, whether they were local or general. The ten emperors were: Nero, Domitian, Trajan, Marcus Aurelius, Septimus Severus, Maximius, Decius, Valerian, Aurelian, and Diocletian. Doctor E. De Pressensé says there were only eight distinct ones, and omits from the above list the names of Domitian and Aurelian. Doctor Schaff, in his "History of the Christian Church," says that ten is too small a number for the provincial and local persecutions, and too great for the general ones. He counts only two as extending over the whole empire, so as to be worthy of the name imperial or general—namely, those under Decius and Diocletian.

From the time that the persecution of Christ's followers unto the death began with the stoning of Stephen and the beheading of James, persecution, more or less bitter, was almost constantly waged against them until the time of Constantine. Since that time also there have been periods of most bitter persecution in many lands. To trace in detail these dark and bloody periods in the history of the Church is beyond our purpose. The barest outline of a few of the most important ones is all that is possible here.

3. *Three Centuries of Persecution in the Roman Empire.*

The widespread Roman Empire furnished the scene for the great persecutions that for nearly three centuries harassed and wasted the Church of Christ. As already stated, the so-called imperial ones were but two in number; nevertheless provincial and local persecutions were common, and no section of the Church was safe at any time. The real causes of these, whatever the assigned reasons may have been, are not hard to find. The Paganism of the day caused no man to blush for his sins by any elevated moral code, while Christianity, by its very nature, showed the corruption of the Græco-Roman Paganism that lay at the foundation of the Roman State and permeated all its life. In fact, the Pagan religion was to such a degree the very warp and woof of the Roman State that to speak against its gods was counted as speaking against the State itself. To worship otherwise than as prescribed by the State was to be an enemy of the State. This was not the position taken at first, but was the logical outcome of underlying principles. This is the only satisfactory explanation of those empire-wide persecutions that marked the rule of Decius and Diocletian.

In the persecution under Nero the Church at Rome alone suffered. This terrible event was wholly due to the capricious whim of the narrow-minded, heartless monster who disgraced the Roman purple and the name of humanity. The main features of the case appear in his burning the great city of Rome for his personal pleasure and then charging up the dastardly deed to the Christians, because they were hated, and inflicting upon them such terrible persecutions as his cruel nature prompted and his ingenuity could devise. One's blood

runs cold as he reads what this monster of cruelty and iniquity inflicted upon innocent men and women and children. No dungeon was too dark and damp and chill, no form of death too terrible for those who bore the name of Christ. At his orders some met their death in noisome dungeons; some upon the cross; others were rubbed with pitch and used as torches to light up the royal gardens; while still others were clothed with the skins of wild beasts and torn in pieces by dogs. We may well be thankful that this attack on the Christians was confined to the city of Rome. But, while such was the case, the spirit that prompted it did not die with Nero. Hate, fed on the blood it had shed and the lives it had sacrificed on its altars of cruelty, grew and strengthened until in many places throughout the entire empire Christians were put to the torture or given over to death.

Finally, in the reigns of Decius and Diocletian, the whole Roman Empire was the scene of bitter persecutions. Before such a state of things could be inaugurated method and plan had to take the place of haphazard opposition. What better plan could have been devised than that finally adopted—to declare by edict that the Christian faith was antagonistic to the State and must be considered and dealt with as illegal? When this was done in the reign of Decius, the battle was on against every Christian in the Roman Empire. The comparatively small list of names that has come down to us from the great number of those who gave up their lives for Christ's sake is far too long for us to record here. Suffice it to say that men, women, and children shared a common fate. The old and feeble, the young and strong, master and slave, soldier and private citizen, those of noble birth and those from the ranks of the

common peoples suffered alike at the hands of the enemies of Christ.

4. *Methods Employed in Persecuting the Christians.*

The forms that persecution took in torture and in the methods of death were as varied as the combined ingenuity of almost countless enemies could devise. Pity for human sufferings was seldom allowed any place, while free rein was given to heartless cruelty. The forms of torture and death were too numerous to mention in full. Among these we read that in Lyons the Christians were tortured by being made to sit in red-hot chairs; that they were sewn up in nets and thrown on the horns of wild bulls; that the bodies of those who died in prison before the day of execution arrived were thrown out to the dogs and were carefully guarded until eaten, that friends might not take them away for burial; that in Gaul, in addition to many other devices for torture, red-hot plates of brass were put on the tenderest parts of the body; that in Africa some were thrown to mad bulls, and, after being mangled by them, the executioner completed the death penalty. We read also of the condemned being tied to wild horses and dragged to death; of being dragged by the feet over sharp stones, then scourged with whips, and finally stoned to death; of being bound on the backs of camels and scourged before being burned to death; of three girls being given gall and vinegar to drink, then severely scourged, tormented on a gibbet, rubbed with lime, scorched on a gridiron, worried by wild beasts, and finally beheaded; of a man being tortured on the rack, worried by wild beasts, half-burnt, and then beheaded, and his headless body thrown into the river; of others

being hung head downwards over slow fires and suffocated.

The above are only a few out of a great number of the methods employed at that time to torture and kill those who admitted they were Christians, and are given here to serve as a suggestion of the terrible sufferings endured for Christ's sake. It has been already suggested that rank and position were no protection. In the imperial persecution under Decius, Fabian, Bishop of Rome, was beheaded and Alexander, Bishop of Jerusalem, was cast into prison, where he met his death by the rigor of his imprisonment. In all the persecutions the leaders of the Church were sought out, and from their ranks many were tortured and put to death. Decius erected a Pagan temple at Ephesus and commanded all in that city to worship there. Seven of the imperial soldiers refused, and were imprisoned, but escaped and took refuge in a cave, where they met death by starvation, the entrance having been blocked up by the emperor's command.

Additional touches were given to these persecutions by depriving the accused of all Christian fellowship, but encouraging the visits of heathen relatives and friends, oftentimes a loved father or mother, whose appeals would add poignancy to the heart-breaking grief already endured.

5. *Investment in Life Beyond Computation.*

The above brief and fragmentary outline of the events of those terrible days when the Christian Church was in the seven-times heated fires of persecution has been made as a mere suggestion of the investment in life that was made in those early times to plant the Church amid Pagan populations. It is noticeable that

the Church historians, while giving much space to the general subject of persecution, do not even attempt to estimate the number of those who were put to death. In one case ten thousand is mentioned as the probable number in a local persecution, but as a rule the terrible events are recorded without numerical details. But the above is only one chapter out of many in the records of sacrifice of life for the gospel's sake. Later times have their quota to add, and to them we now turn

6. *Later Chapters in Persecution.*

As one reads the fearful record of the persecutions endured by the Church of the first three centuries, it seems as though this phase of the history of the Church must be complete. But Christ came "to send not peace, but a sword," and chapter after chapter has been added to those earlier chapters traced in blood. The Church has in every land where it has been planted its places that are forever hallowed by sacred blood. While the earlier persecutions consecrated many a spot in the lands then ruled by Pagan Rome, the whole history of persecution for those lands even was not written in that age. The wider sweep of the Church in later ages also stirred up opposition and hate in other lands and in the isles of the sea that added many to the long list of those who were faithful to Christ even unto death.

We have already seen how the gospel spread beyond the bounds of the Roman Empire and the character of the peoples who came under its influence. We would not expect the gospel to have unhindered progress among such races as the Vandals, the Goths, the fiery Lombards, the vigorous Teutons and Anglo-Saxons, the hardy Northmen, and the cannibals of the South Sea Islands, and it did not. We can not mention all the

lands where persecution was visited on those who brought the gospel message or who yielded themselves to its claims. A few illustrative cases only can be cited, and those in outline only.

We have seen that Christianity was early planted in Persia and well know that it was driven out. But Persia did not drive out Christianity and bring in the darkness of Paganism and Mohammedanism without the shedding of Christian blood. The Pagan priests opposed the Christians, and appealed to the emperor against them. Their appeal was heeded and an order issued to persecute them. A most bloody scene of cruelty and destruction of life ensued. A single incident will show the severity of the persecution. It is reported that one hundred and twenty-eight ecclesiastics were seized. The charge brought against them was that they had betrayed the affairs of Persia to the Romans. But the insincerity of the charge is shown by the fact that they were offered release on condition of worshiping the sun. All refused to do this, and were beheaded. Another incident will show the insecurity of the Christians. The empress having fallen sick, the sisters of Simeon, the Bishop of Selucia, were charged with being the cause. By the emperor's order they were sawn in quarters and the quarters raised on poles.

In the fourth century a great persecution occurred under Shapur II, in which sixteen thousand clergy, monks and nuns, besides uncounted thousands of others, were put to death.

In the fifth century the Vandals, when passing through Spain on their way to Africa, persecuted the Christians everywhere. They plundered churches, put their ministers to death, and inflicted terrible tortures. These tortures took the form of scourging, dragging by

the feet after chariots, burning, and suffocating their victims by filling their mouths with mud.

From the fifth to the eleventh century the wave of persecution swept over many lands, and the history is too voluminous to follow in detail. Upper Phrygia was the scene of severe persecution. The Saracens ravaged sections of the Eastern Empire and gained advantages in many places over the Christians, of whom many were put to death by the sword. Some of the more influential were carried off as prisoners and consigned to dungeons. Among these we read of two generals who stood steadfast through seven years of imprisonment, refusing all offers of personal advancement and honor through the sacrifice of their faith, and then, still remaining firm, were put to death.

England, too, was the scene of persecution even unto death in the days of the Saxon rule, when the Danes made their incursions. These Pagan Danes laid siege to Canterbury and, having taken it, murdered over seven thousand of the inhabitants, seized the archbishop, dragged him through the streets, scourged him most cruelly, and then put him to death.

In the early days of Christianity in Denmark the Christians suffered most bitter persecution. It is claimed that the names of the martyrs would fill a volume. It is interesting to note that this land where the Church suffered so much furnished the first missionary to India and to Greenland.

7. *A New and Peculiar Phase of Persecution.*

We come now to a peculiar phase of this subject—that in which the Church founded by such suffering and sacrifice in the name of the Prince of Peace appears divided against itself, the one part persecuting the other

with an intensity of hate not surpassed by Pagan or Jew of an earlier age. We touch upon it here because it makes an important chapter in the world movement and an epoch in the development of a system that was to stand for righteousness and to seek to build in the world the Kingdom of God. It is hard to realize that men of any age or faith or class should so lack in all humane feeling as to torture their fellows with seemingly fiendish pleasure. How much harder is it to accept the unquestioned historical record when it pictures similar scenes in which the persecutor and the persecuted alike claim one Lord and one faith! Such is the true picture, however, during the period when Protestantism was girding itself for its great mission.

8. *The Persecution of the Albigenses.*

The Albigenses were the people of the mountainous district of Albi, in Southern France. Various small sects had here grown up, some better, some worse. Various leaders sprang up who preached against erection and use of crosses, against churches, etc.

Under Pope Innocent III (1198-1216), who was zealous against heresy, the Albigenses suffered bitter persecution. His reign was a terror to liberty of thought and worship. When the movement was found even among the nobles of the land, the definite crusade of persecution began. Heaven was promised to all who should fall in the war of extermination of the Albigenses. Simon de Montfort led the army. The people gathered in the stronger towns. The siege of Beziers, in 1209, was one of the worst. The walls were broken down and the slaughter began. When asked by an officer, "How shall we know Catholics from heretics?" Arnold, the Abbot of Citeaux and Papal Legate, replied, "Slay

them all; the Lord knoweth them that are His!" Not one was left alive. The bells of the cathedral rang until the massacre and pillage were completed, until twenty thousand people were killed. New armies, one hundred thousand strong, engaged in this terrible war of extermination. King Louis VIII led into it an army of perhaps twice that number. "The swarming misbelievers of Provence were almost literally drowned in blood. The ethical standard was, 'We are not to keep faith with those who do not keep faith with God.' Heresy is the murder of the soul." Those who escaped the crusader were more secretly destroyed by the Inquisition, now quite nearly perfected by Saint Dominic. It was permanently established by the Council of Toulouse in 1229 as "The tribunal for noting and exterminating all kinds of heretical pravity."

Says Doctor W. M. Blackburn, in his "History of the Christian Church," regarding the Inquisition, "No legalized institution has ever done more to crush intellectual and religious liberty, or added more to the unspoken miseries of the human race." Every layman daring to possess a Bible, now first forbidden to the laity by this council, was in peril of the rack, the dungeon, and the stake. The history of the Church in Spain for six hundred and fifty years is mainly that of the Inquisition and its destruction of human life.

9. *Persecution of the Waldenses.*

These people were at first not a sect, but the Christians of the Valleys, the Walds of Piedmont. Their first appearance as a body separate from the Church was in 1198, when James, Bishop of Turin, employed forcible measures against them. They seem to have been a people separate from the Albigenses. "When

persecution brought them to the light of the world, they had the Bible, loved it and studied it; they had lay teachers and ordained Presbyters; were strongly opposed to the entire system of Rome, declared the Pope to be Antichrist, and the Church ritual to be folly; refused confession to the priest, penances, the abuses connected with the only two divine sacraments, and nearly all the Roman rites: and it is hardly too much to say, that no candid reader of the creeds, confessions, and other public documents which they have left can hesitate to conclude that their leading opinions were very nearly the same as those which were afterwards entertained by Luther, Calvin, and other reformers, so that they fell in very readily with the Church of Geneva in the sixteenth century."

The first combined attack upon them came in 1209, when they were between the fires of Rome and Germany. Neither pope nor emperor wanted a desolating crusade so near at hand, to give one an advantage over the other. They were not so inhumanly butchered, therefore, as were the Albigenses.

Wars against them were local, but of long duration. Massacres ran on in woeful monotony; but nowhere was heroism more brilliant or patience more saintly. For two hundred years the Inquisition had been at work, and yet the Vaudois held to their faith and practically defied their enemies. By their stalwart Christian character they impressed the rulers, if not the leaders of the Church, so that they impelled the remark from one of the commissioners sent to investigate their belief and practice, "Would to God that I were as good a Christian as the worst of these people;" and from Louis XII, then in power, "They are, indeed, better men than we are." It was then that, in spite of

the influence of their enemies, a halt was called in the awful work of destruction and they were spared. Milton was stirred, by the story of their noble character and their terrible sufferings, to give them a place in his immortal verse:

"Avenge, O Lord, Thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine Mountains cold.
Even them who kept Thy truth so pure of old,
When all our fathers worship'd stocks and stones,
Forget not: in Thy book record their groans,
Who are Thy sheep, and in Thy ancient fold.
Slain by the bloody Piedmontese, that roll'd
Mother and infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heaven. Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple-tyrant; that from these may grow
A hundred-fold; who having learn'd Thy way,
Early may fly the Babylonian woe."

Often these Vaudois mountaineers had occasion to say as Mrs. Hemans has represented:

"For the strength of the hills we bless Thee,
Our God, our fathers' God!
Thou hast made Thy children mighty
By the touch of the mountain sod.
Thou hast fix'd our ark of refuge
Where the spoiler's foot ne'er trod;
For the strength of the hills we bless Thee,
Our God, our fathers' God.

. . . . . .

"For the shadow of Thy presence
Round our camp of rock outspread,
For the stern defiles of battle
Bearing record of our dead,
For the snows and for the torrents,
For the free heart's burial sod:
For the strength of the hills we bless Thee,
Our God, our fathers' God."

10. *The Huguenots in the Fires of Persecution.*

The Huguenots were French Protestants, though that term was not used until the end of the seventeenth century, and was then applied to the disciples of the Lutheran Reformation in Germany.

A royal edict in January, 1562, gave liberty of worship to the Protestants in France; but the concession was set at defiance by the papal party, whose leaders urged on the people in many districts to molest and attack the followers of the new faith. The Papists denounced the heretics and called upon the government to extirpate them; the Huguenots denounced the corruptions of the Church, and demanded their reform. Then both parties armed and waited results.

The crisis came when the Protestants of Vassey, in Champaign, continued their meetings after Antoinette de Bourbon, mother of the Guises and an ardent Roman Catholic, had threatened them with the vengeance of her son, the Duke of Guise. Things came to a crisis when, on the first of March, 1563, the people were attacked in their service by the Duke and a Cardinal of Guise with some two hundred men, and sixty were killed and more than two hundred severely wounded.

The massacre at Vassey was the signal for Catholic France to rise against the Huguenots. The duke was acclaimed as the defender of the faith, and his deed glorified by the clergy from their pulpits. Then followed the most bitter attacks upon the Huguenots. Their churches were burnt, Bibles destroyed, and themselves killed in large numbers. The scene enacted at Vassey was repeated at all the great centers where the Huguenots were established. At Tours the banks of the Loire were almost covered with the corpses of men,

women, and even children. The same was true in Provence, where a great variety of tortures preceded the actual murder of the people.

The Huguenots, taken by surprise, were unable to stand the tide at first, but rallied under the leadership of the Prince of Conde and of Admiral Coligny. The Huguenots avenged the death of their brethren by destroying churches and monasteries and hewing down images and ornamental work in the great cathedrals in many places. We can not go into details, but call attention to the fact that the course they pursued was the well-nigh inevitable reaction against the unspeakable cruelties to which they had been subjected. They had been the passive victims of all unspeakable hate could suggest, and now they take their revenge; but their wrath was wreaked on wood and stone, while their enemies had destroyed life.

In the war that followed, the Huguenots were outnumbered. They fought bravely but against terrible odds in numbers; and, as the king and queen were at the head of the Guise party, they fought as rebels. They suffered defeat after defeat, but rallied as often as defeated, and sometimes in even greater numbers than before. After France had been devastated throughout by the contending armies, and Paris even had been threatened by the Huguenot forces, peace became a necessity, and was effected by a treaty signed at St. Germain in 1570. By that treaty the Protestants were granted liberty of worship, equality before the law, and admission to the universities, while the four principal towns of Rochelle, Montauban, Cognac, and La Charite were committed to them as a pledge of safety.

To even sketch what followed would take us beyond

our bounds. The account of the famous Council of Trent, which met in 1545, and continued its work for sixteen years; the codification of the laws of the Roman Catholic Church and the devising of the measures for the suppression of heresy; the coalition between Catherine de Medicis and the Duke of Alva, minister of Philip II of Spain—these subjects must be passed with the mere mention. The coalition formed augured ill for the Huguenots. All that was needed in addition was the use of the Order of the Jesuits, recently organized by Ignatius Loyola. The members of this order were as eager to extirpate heresy as Philip II or Catherine de Medicis, and so the power of Church organization, combined with the power of Spain, destroy root and branch of the hated Huguenots. Neither State nor Church showed any pity.

The first field of operation of the Jesuits was Flanders. Here the Inquisition was set up by the order of Philip, with Cardinal Grenvelle as Inquisitor-General. There was opposition on the part of Catholics as well as Protestants. A terrible struggle followed, and all classes suffered most terribly. All who could fled from the country. The Duke of Alva carried on the persecution for six years, and boasted that he had sent eighteen thousand persons to their death on the scaffold. Besides these, there was the large number killed in war. Many, too, had fled from the country—according to the Duchess of Parma, in a letter to Philip in 1567, no less than one hundred thousand. For many years this exodus continued from the low countries. They fled to England, Holland, and Germany. It is claimed that several hundred thousands of her best artisans left Flanders. That the number of Protestants must have been very large at that time is evident. According to Sir Thomas

Gresham's estimate, there were not less than forty thousand in Antwerp alone.

The general features of this historic record are commonly known. By the marriage of Margaret, the daughter of Catherine de Medicis, to Henry of Bearn, King of Navarre, the leader among the Huguenots, and by the apparently cordial relations between the two parties in the wedding festivities, the fears of the Huguenots were disarmed. Thus the way was prepared for the terrible massacre that makes one of the bloodiest pages of all human history. A reward of fifty thousand crowns was offered for the head of Admiral Coligny, and a day was fixed for the massacre. The ringing of the bell for prayers early in the morning of August 24, 1572, was the signal. With the cry, "For God and the king," three hundred of the royal guard began the terrible three days' massacre. The Duke of Guise himself sought out Coligny, and, with his followers, broke into his quarters in a hotel, where they stabbed him and threw his body out of the window. The houses of the Huguenots throughout Paris were broken into, and men and women, and children as well, were sabered or shot. Flight was useless, for fugitives were slaughtered in the streets. "Corpses blocked the doorways, mutilated bodies lay in every lane and passage, and thousands were cast into the Seine, then swollen by a flood." For three days the slaughter lasted.

This was followed by similar deeds all over France. From 1,500 to 1,800 persons were killed at Lyons, 600 at Rouen, and many more at Dieppe and Havre. Estimates vary as to the whole number slain—from 70,000 to 100,000.

Samuel Smiles thus sums up the case: "Catherine de Medicis wrote in triumph to Alva, to Philip II, and

to the Pope of the results of the three days' dreadful work in Paris. When Philip heard of the massacre, he is said to have laughed for the first and only time in his life. Rome was thrown into a delirium of joy at the news. The cannons were fired at St. Angelo; Gregory XIII and his cardinals went in procession from sanctuary to sanctuary to give God thanks for the massacre. The subject was ordered to be painted, and a medal was struck with the pope's image on one side and the destroying angel on the other immolating the Huguenots. Cardinal Orsini was despatched on a special mission to Paris to congratulate the king. On his passage through Lyons, the assassins of the Huguenots there, the blood on their hands scarce dry, knelt before the holy man in the cathedral and received his blessing. At Paris the triumphant clergy celebrated the massacre by a public procession, and determined to consecrate to it an annual jubilee on the day of St. Bartholomew. They, too, had a medal struck in commemoration of the event bearing the legend, 'Piety has awakened Justice.' Be it said to the credit of the young King of France, that he had heart enough so that he suffered untold misery as the vision of those days passed ever before his mind."

After this terrible event the Huguenots gathered in certain cities where they could defend themselves or make their escape wherever possible in ships and boats to England. The great mass of the people had to remain, however, and the war continued with much suffering until Henry IV came to the throne in 1594. Henry was not a religious man, and had become a Huguenot for political reasons. He now espoused the opposite side because he thought his life would be safer and peace would thus be assured. One of his greatest and most just acts was the promulgation, in 1598, of the cele-

brated Edict of Nantes, by which the Huguenots, after sixty years of persecution, were allowed at last comparative liberty of conscience and freedom of worship.

11. *Persecution in North America.*

An outline study even of this subject would not be complete without a reference to the persecutions endured by those who sought to Christianize the Indian tribes of North America. Francis Parkman's extended and graphic account is available for those who wish to go into the sickening details. It must suffice here to say that the history of the persecution of those who have sought to lift peoples out of superstition and darkness has no record of more barbaric cruelty than that we find here. One can but wonder that men would endure what the Jesuit priests suffered in the wilds of this New World in order that they might gain the consent of unlettered savages to accept baptism, or might, with a few muttered words, sprinkle the baptismal water on the head of a mere babe. We wonder at their narrow vision and at what they endured in their effort to be true to what they counted a divine calling, and honor them for doing what they considered to be their duty. We can not help asking, in such a connection, what a like devotion by the whole Protestant Church, with its broader vision and clearer light, would mean.

12. *Persecution in Various Mission Fields.*

The year 1886 was one of great persecution in Africa, under Mwanga, by whose order Bishop Hannington had been murdered the year before. So bravely did the martyrs meet death that the head executioner reported to the king that he had never known men to meet death with such fortitude, and added that they had prayed

aloud to God in the fire. After Mwanga was driven from the throne, and the Arabs ruled, the missionaries were expelled.

In Uganda two boys especially dear to Mackay were the first martyrs. Then "the very flower of the Christian community, thirty-two in number, were slowly burnt to death, and that, too, by Mwanga's express orders. These martyrs made a noble confession, praying to God in the fire."

Burma, like most other lands, was the scene of persecution. In the first forty-three years of the work of the Baptist Mission there forty-one missionaries died in that field, some of them having suffered much persecution for the sake of Christ. Adoniram Judson was one of these. We read of the bitter persecution of the Karen Christians, and are told that in one district "the converts were beaten, chained, fined, imprisoned, sold as slaves, tortured, and put to death, but not one apostatized."

In the South Sea Islands, John Williams, after accomplishing wonderful work in Samoa and Rarotonga, was killed by cannibals in Erromanga, where the Gordon brothers also suffered martyrdom. On the Island of Nukapu of the Santa Cruz group Bishop Patteson was murdered and his body set adrift in a canoe.

In New Guinea the loss of life was great. In twenty years from the opening of the work one hundred and twenty native teachers died of fever or as martyrs, and yet the ranks were always full.

13. *The Martyr Church of Madagascar.*

The Church in Madagascar has been called the Martyr Church. Here slavery had a large place, and gross superstition covered the people. The work, opened

under great difficulty, soon began to advance, and grew so rapidly in favor that it excited opposition, and orders came from the king, prohibiting the children meeting for public worship. This did not, however, avail to check the work. The tide then seemed to turn in their favor, and official sanction was given to such as wished to receive baptism to do so. Changes in the government, however, again brought a change in feeling, but still the issue was uncertain. Finally the prosperity of the work aroused the authorities so much that various restrictions were placed upon it; but the seed had been so widely and well-sown that this did not avail to check the movement.

After calling together all the people, one week was given to them in which to appear before the authorities and make confession of the offenses they had committed, referring to the forms of Christian worship in which they had engaged. Those who did not do so were threatened with death. While death was not then visited upon them, the missionaries were banished and various repressive measures were adopted. At length darkness settled over the Church. Madagascar was ruled at that time by a woman, and the first to suffer seriously in the persecution were two women, one of whom was sent into perpetual banishment and the other thrust through with spears. This was but the beginning of a persecution that long wasted the Church. In this persecution many were sold into slavery; many more were compelled to drink poison; others died by the spear; others still were thrown headfirst into pits, after which hot water was poured upon them till death came to their relief; others, again, were hurled from a high precipice or stoned to death or hacked to pieces and then burned; yet others were condemned to a life of

convict labor, while the rich were often fined so they were reduced to poverty. Under such persecution the Church of Madagascar was founded.

14. *The Church in China in the Furnace of Persecution.*

The investment for the building of the Kingdom was not completed in the days when Christianity was new, nor even in the ages when darkness shrouded the nations. To the Church of the nineteenth century it was left to enter into the sufferings as well as the labors of the earlier and darker ages. After a century of missionary activity, the success of which stamped it as a new beginning in the great work of world evangelization, the Church of Christ was appalled when the Middle Kingdom became the scene of a persecution that for breadth of extent, intensity of hatred, and barbarity in execution has not been equaled since the early Christian ages. It matters not to us here that there was a political side to the Boxer uprising, or that racial feeling had had much to do with its inception. The fact we deal with here is that the followers of Jesus Christ, Chinese as well as foreign-born, were sought out, subjected to tortures unspeakable, and put to death by the most cruel means that could be devised. Omitting names of persons and places, the whole record could be made a part of the old history of the first three centuries without any lightening of its blackness.

As in all persecutions, exactness in numerical detail is an impossibility. Suffice it to say that it touched nearly all large sections of the Chinese Empire, wasted all sections of the Church, gave the crown of martyrdom, as in the Early Church, to men and women, boys and girls, and that, when the list was complete, it numbered many thousands—some claiming as many as thirty

thousand. The means of escape was almost always present, and was much like that under Pagan Rome—burn incense in the temple or in some way show allegiance to heathen gods or systems of worship. As one reads the history of these persecutions, he is sometimes tempted to wonder, not that some burned incense to save life, but that so many refused life on such terms. For a detailed report of those terrible days in 1900 when the Church in China passed through the fiery trial of persecution, we must refer the reader to recent books on China that deal directly with that history or refer to it. History furnishes no better tonic to faith, nothing more inspiring to faint-heartedness, with reference to final conquest, than this record of faithfulness even unto death. It must suffice for our purpose to merely give enough incidents to show the spirit with which life was sacrificed because of faith in Christ. The incidents recorded here are selected from a long list, each one of which is of interest, depicting as it does a testing as severe as could be devised and a fortitude and faithfulness that stood the test.

The first incident is that of Mr. Li, pastor of a Church. The Boxer cordon is drawn closer and closer about his field of labor. His own life and that of his people is in imminent danger. He is warned, but refuses to leave his people in order to seek safety in flight. News is brought of the burning of the churches and the murder of the Christians in surrounding villages; but still, when urged to flee, he refuses to leave his people. An effort to escape is finally agreed upon, but not until all are included. The bands are formed, and they leave their church and homes to seek safety together. On the way they are surrounded and seized. There were six children in the company. Mrs. Li pleaded for the

life of her infant, but it was snatched from her arms and was the first to be killed by the blood-thirsty mob. The rest were ruthlessly killed with knives and spears, except a Mrs. Yang, whose two children had been destroyed before her eyes. Her life was preserved with the hope that thus they might the better secure her husband, who, they claimed, was serving as a spy for the foreigners.

In a revival in 1900, Ton Lien Ming, a student in the Peking University, received a great spiritual baptism that showed in his face and in the earnestness of his service. A few months later the Boxer uprising came. He was seized and taken to a temple, where he was commanded to recant. He firmly refused to burn incense and kotow, and gave his declaration with firmness, "I am a Christian, a follower of the Lord Jesus Christ," and then went on to tell them of the love of God. Dragged away by the mob to a street newly-named, "Kill-Foreigner Street," he still continued to testify to his faith and to exhort them to be reconciled to God until his testimony and life were cut short by the sword.

Another young man named Ton Wei Ch'eng was seized and asked if he were a Christian. On his admission that he was, they beat him over the head; but he preached Christ to them. Then they cut out his tongue, but he still tried to tell them of Jesus. Finally they disemboweled him, but with his latest breath he tried to point them to Christ.

We read of a woman and her six-year-old boy being driven at the point of swords into the flames of her own burning house; of an eleven-year-old girl wandering by night from village to village and hiding in cemeteries after her parents had been killed and her friends scattered; of a family of four killed one after the other, each

being given another opportunity to recant after witnessing the death of the last; of whole families being destroyed or only a single member being left, and returning to seek home and friends and finding only the ruins of his house; of many who wandered in hunger and thirst and subject to exposure; of experiences that warrant almost an exact duplication of that found in the eleventh of Hebrews.

Surely the investment of life through martyrdom in China has been a heavy one. If the blood of the martyrs is the seed of the Church, China's harvest of blessing will be great. One can not but pause for a moment to think of the loyalty to Christ displayed by these thousands in China who laid down their lives for their faith, and of other thousands as loyal who stood the fiery ordeal without wavering though not called upon to give up life itself; and as one considers their unwavering devotion, the question will arise, "What would similar loyalty to Christ and devotion to His cause on the part of the Christian Church in Christian lands mean in the building up of His Kingdom in all the earth?"

15. *The Fires of Persecution Kindled Again and Again in Turkey.*

Turkey has been the scene of terrible persecutions of Christians during the past one hundred years. The Sultan Mahmoud, in 1822, caused the death of some fifty thousand defenseless Christians in the Island of Chios.

These people had fully submitted, having given up not only their arms, furnished hostages, and paid large sums of money, but even the small knives used in cutting their bread. Then down upon them, defenseless as they were, swept the pitiless Turkish fleet, and, with assur-

ances of safety, gathered them together and then ruthlessly murdered them. The children and women escaped death and were driven off to be sold in the markets of Smyrna, Constantinople, and Broussa.

Another great slaughter came in 1850 in the Kurdish Mountains when ten thousand Nestorians were the victims of Turkish ferocity. Of these nine thousand were massacred and "one thousand men, women, and children," to quote Green in "The Rule of the Turks," "concealed themselves in a mountain fastness. Bedar Khan Beg, an officer of rank in the employment of the sultan, unable to get at them, surrounded the place and waited until they should be compelled to yield by hunger and thirst. Then he offered to spare their lives on the surrender of their arms and property, terms ratified by an oath on the Koran. The Kurds were then admitted to the platform. After they had disarmed their prisoners, they commenced an indiscriminate slaughter until, weary of using their weapons, they hurled the few survivors from the rocks into the River Zab below. Out of nearly one thousand, only one escaped."

The next massacre came in 1860, and this time the victims numbered eleven thousand, and were Maronites and Syrians in the Lebanon and Damascus.

In 1867 the Cretans were the objects of Turkish hate, in 1876 the Bulgarians, and in 1877 the Armenians. Those who suffered were Christians, and the reason seems to have been merely fear of the prosperity and power of the Christians. These massacres were not unofficial. They were carried out on the principle stated by one of the sultan's governors that "the Turkish Government can only maintain its supremacy in Syria by cutting down the Christian sects."

In August, 1894, Turkish Government troops, with whom the Kurds co-operated, began a butchery of defenseless Armenians that lasted for three weeks. It began at Sassoun. In this case the massacre was begun by reading the sultan's firman for extermination. During the summer the massacre went on in village after village. Loyalty to government was not rewarded by exemption from the death-fate. The crime was not disloyalty, it was not a failure to meet all government demands—it was simply being Christians. The massacre lasted until about the middle of September. In that summer not less than ten thousand Armenians were butchered. Says Doctor Robert E. Speer, in "Missions and Modern History:" "But this was only its beginning. Other massacres followed as soon as it became evident that England would not prevent it and that the other powers would not interfere. Left to his own will, the sultan planned more and worse. Awakened by the taste of plunder, Kurd and Turk alike leaped to the gratification of greed and lust, while, through all, the religious hate of Islam furnished sultan and subject alike with the highest vindication of the course of infamous crime. There were eleven massacres in October, 1895, and ten in November, and it was estimated at that time that 20,000 Armenians were killed in large towns, 2,500 villages destroyed, with an unknown number of villagers murdered, and 75,000 people reduced to starvation in the large towns and 350,000 in the villages."

Similar scenes were enacted elsewhere. Those who refused to become Moslems were tortured and put to death. The methods of torture were as terrible as those adopted in any age of the history of the Church. For two years these atrocities in Armenia continued, during

which events too terrible to record were being daily enacted. And what was the reason? In the last analysis the real reason is found in the fact that these people bore the name of Christ and refused to reject Him and swear allegiance to Mohammed. The fact that opportunity was constantly being given to purchase safety by accepting the faith of Mohammed shows the real spirit back of it and the object sought.

16. *Other Fields Consecrated by Martyr Blood.*

Afghanistan, not open yet to the messenger of the gospel, has already been consecrated by martyr blood. The story of Abdul Karim, an Afghan convert, shows what must be expected before Christianity shall be established in that land. Converted to the Christian faith in India, Abdul Karim, anxious to take the gospel to his own land, crossed the border. He was seized by soldiers and taken before the governor of Kandahar. Here he was offered rewards and honors if he would recant. He refused, and was loaded with chains and cast into prison. Later he was sent to Kabul in chains, with bit and bridle in mouth, and was laughed at and mistreated by the Mohammedans he met. When finally set at liberty, he tried to return to India, but was again seized, taken to the mosque, and ordered to repeat the Moslem creed. When he refused they cut off his right arm with a sword, and when he continued to refuse his left arm was cut off. As he would not then repeat the Moslem creed, they cut his throat.

But we can not follow this subject farther. Time fails to trace the bloody history at greater length. Suffice it to say that Korea, Japan, Anam, India, and all other mission fields have witnessed an investment of life in building Christ's Kingdom that demands heroic

service on the part of the Church to assure the fullest possible fruitage. In India, and sometimes in other lands, the persecution has been largely under cover, but has been by no means small, and has been of a character calculated to test most keenly. Such history must be forever largely unwritten. No higher heroism has been displayed than that of many whose faithfulness has stood the test of threat and pleading, and then has not failed when facing open doors that if once closed upon them would shut out all hopes. What the closing chapters of such lives has been, none can know. That many have thus gone to the martyr's grave is more than probable. To the heroic of the ages the Church of to-day is debtor for an investment that has enriched her in faith and in spirit by inspiring to nobler living, as well as by extending her borders.

17. *Closing Thoughts Regarding the Investment in Life.*

We pause as we close this section to put a word of emphasis on the thought suggested by this picture of bloodshed and incredible suffering for the sake of Christ. The Church has been builded at tremendous cost. The heritage of an open Bible and an untrammeled and conquering faith we have received has not been secured and transmitted to us without large sacrifice of that which man holds most dear—his very life itself. Earthly governments have not been founded and perpetuated without large sacrifice of life, but in such building the sword was the weapon of both sides. The builders of the Kingdom of God among men wield no sword, except "the sword of the Spirit, which is the Word of God," and yet they have fallen by the sword. Their blood has consecrated every land, and they have gained some of the largest victories in death. How

many have sealed their testimony with their blood no man knows.

The great question for us to-day is, whether the vantage ground gained by the Church at such tremendous cost shall be lost because we lack the spirit that made men and women faithful even in face of torture and death. We know that the Church has been at fault at this point again and again. North Africa, Arabia, Persia, and the land forever hallowed by the presence of Christ in the flesh have stood for more than half the Christian era as silent witnesses to the possible back-swinging into darkness of peoples who have had the light. The reason is never far to seek or hard to find—a loss of the spirit that "counts all things as loss for the excellency of the knowledge of Christ Jesus." Lands where martyr blood was shed and service, heroic to the highest degree, rendered have for twelve centuries known scarce a gleam of light, and to-day the Church is trying to regain ground then lost. There are fields to-day where Christianity has a foothold and where early and large victory waits on the Church's faithfulness. Opposing forces are at work, and the vantage ground gained may be easily lost. While the Church sleeps, tares are being sown whose growth is sure to mean harder toil and a lessened and delayed harvest. In some places terrible persecutions have been endured, and in none has the advance ground now held been gained without heroic toil and no little sacrifice. We can not pass from this subject without pressing most strongly the question, "Is the Church, knowing the history of the past with the cost of the work done and the dying command of Jesus Christ, going to place money or ease or life itself at so high a premium that the world-plan of the great Head of the Church must

wait for another generation to assure its accomplishment?"

Whitened fields now demand the unstinted labor of the reaper, and delay always means loss. Shall fields brought to harvest whiteness by investment of heroic service and precious life be left uncared for because the harvest will cost more service and a little more, or even much more, of the money the Lord has committed to His stewards?

"Hark the voice of Jesus calling,
Who will go and work to-day?
Fields are white and harvests waiting,
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich reward He offers free;
Who will answer, gladly saying,
Here am I, send me, send me?"

Strange, indeed, it seems that He must call so long and so loud and seemingly awake only echoes where there should be the responses of living men and women not a few, with fire-touched lips, "Here am I, send me, send me!" while a great host press forward and respond in unison—

"Take my silver and my gold,
Not a mite would I withhold."

Such a response would mean that upon the foundations laid in blood there would speedily be reared a glorious temple to our God. Into that spiritual temple all nations and tribes and peoples and tongues would be builded. Who can wonder if life be a part of the cost of rearing such a structure?

INVESTMENT AND ACHIEVEMENT.

"Life is the cost.
Behold yon tower
That heavenward lifts
To the cloudy drifts—
Like a flame, like a flower!
What lightness, what grace,
What a dream of power!
One last endcavor,
One stone to place—
And it stands forever.

"A slip, a fall;
A cry, a call;
Turn away, all 's done.
Stands the tower in the sun
For ever and a day.
On the pavement below
The crimson stain
Will be worn away
In the ebb and flow;
The tower will remain.
Life is the cost."—*Richard Watson Gilder.*

CHAPTER III.

INVESTMENT IN MATERIAL RESOURCES.

The True Christian Spirit Regarding Material Resources:

"I will place no value on anything I have or may possess except in its relation to the Kingdom of God."—*David Livingstone.*

"Take my silver and my gold,
Not a mite would I withhold."
—*Frances R. Havergal.*

"Bring ye the whole tithe into the storehouse that there may be meat in Mine house, and prove Me now herewith if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—*The Lord of Hosts.*

"With my substance I will honor
My Redeemer and my Lord;
Were ten thousand worlds my manor,
All were nothing to His Word:
While the heralds of salvation
His abounding grace proclaim,
Let His friends, of every station,
Gladly join to spread His fame."

—*Benjamin Francis.*

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my *all*."

—*Isaac Watts.*

CHAPTER III.

Investment in Material Resources.

No WORLD MOVEMENT has ever been carried out without financial outlay. No campaign by which conquest is sought, whether that conquest is over the forces of nature or human governments, or over the minds and hearts of men, can be carried on without the money factor. Human governments have again and again been impoverished and loaded with almost unbearable burdens of debt in financing some project for the advancement of their interests. The outlay in these movements is sometimes lavish in the extreme, so that taxation becomes abnormally heavy. The extension of an earthly kingdom is expected to be costly, and its defense, even, is often secured by almost fabulous sums of money. Persia and Greece, Rome and Carthage, in the day of their power, knew, and in later times all the great nations of the earth have known, the cost of temporal conquests. Xerxes, Cæsar, Alexander, Hannibal, Napoleon, Wellington, Grant, and Lee waged great campaigns, but the cost was enormous.

In the Civil War in the United States more than $5,000,000,000 were expended by both sides, and it is probable that the sacrifice by loss of property and decline of production was at least as much more.

Denmark put about $36,000,000 into a single war in 1864, while Prussia and Austria expended as much more in the same struggle. The Prussian and Austrian War of 1866 cost over $300,000,000.

In the war between Russia and Turkey in 1877-78, Russia expended over $805,000,000, and Turkey at least half that sum.

The Crimean War cost England, France, Russia, Austria, Turkey, and Sardinia, together, about $1,700,000,000. In the War of 1859 France, Austria, and Sardinia expended over $250,000,000.

The United States, from 1898 to 1905, inclusive, spent on war and warfare $1,200,000,000, or $150,000,000 a year. In the twenty-five years from 1878 to 1902 the per capita expense for sustaining the United States army and navy was $1.49, while in the five years of war and warfare it rose to $2.77.

Europe expended on wars the second half of the nineteenth century about $6,100,000,000, to which must be added the expense of militarism to get the full expense or account of arms and armament.

The following figures are suggestive: In 1896 the following were the expenditures of the countries named on their armies: Austria, $67,250,000; Italy, $63,250,000; France, $161,500,000; Russia, $207,000,000; or a total of $499,000,000.

To what nations put into wars or arms and armament expenses must always be added the item of loss from the decline of production by taking an army of men out of the class of producers. When England keeps 200,000 men under arms at a cost of about $100,000,000 annually, that sum does not show all it means financially to the country. That company of 200,000 men are a charge on the public and not producers of wealth.

We have given enough figures to show that great material resources are counted necessary and are lavishly expended when earthly governments seek to further their interests by war. Victories are costly.

INVESTMENT IN MATERIAL RESOURCES.

When we turn to the field of exploration, we find the financial factor prominent. Before Columbus could start out on his voyage of discovery he had to sit down and count the cost, and then secure royal support of his project. The exploration of the frozen North and South has cost heavily, not only in life, but also in money. Fortunes have been expended on this and other projects that had for their object an increase of knowledge of the world in which we live.

The investments in the study of the heavens and of the earth, in a scientific way, have been exceedingly great. The astronomer, geographer, geologist, chemist, biologist, as well as the explorer, have rendered valuable service; but that service has meant a money investment of no small size. Great pursuits—military, commercial, scientific, and those of exploration and invention—demand large outlay in money. Through centuries the investment has been made in ever-increasing amounts as the real value of such pursuits has been increasingly well understood.

Side by side with the building of earthly kingdoms and their protection and support, another kingdom has been in the process of building in the earth. It differs from earthly kingdoms in foundation, extent, character, and program; but, while it is indeed the Kingdom of God, man has a place in the work of its building, and material resources are an essential factor. How much has been put into this work in the almost nineteen centuries since the first disciples of Jesus went forth, empty-handed, no man can know. The greatest expense in the Early Church must have been in defraying the personal expenses of the workers as they went everywhere preaching the gospel. The greater part of such expenses may have been, as in the case of Apostle Paul, largely

provided by the workers themselves. Gradually, however, under the necessities of the case and the Scriptural declaration, "the laborer is worthy of his hire," financial help was given to those who traveled and preached. From the first the Church was exhorted to liberality in providing for the poor, and in very early times the charge of such upon the Church became an expense by no means small. In the apostolic days, too, little attention was given to places of worship apart from the houses of Christian people, or perhaps a common room of large size rented for the purpose. That such a program could not be the permanent one for all time one can easily see. So long as the movement was along lines where the Jew had gone and marked his way with synagogues, the Christian disciples utilized these places of worship for preaching Jesus and the Resurrection until opposition hindered them from doing so. The erection of churches naturally followed the gathering of disciples in any place, for, in addition to the real need, there was a constant suggestion of such a course in the fact of heathen temples and Jewish synagogues.

It was not, however, until two centuries had passed that much was done in that direction. Before Christianity became the religion of the Roman Empire, however, the Christians had built numberless houses of worship, and many of them are said to have been as splendid as the heathen temples. Coming down to the times of the Normans in England, we find churches rising in every village and monasteries in towns and cities. The investment in church-building during the centuries of the Christian era must have made in the aggregate an exceedingly large sum.

It may be of interest to get at least a little idea of the investment by the Church to-day in lands and

buildings. Without attempting complete figures for the whole of Christendom, we record those for the United States and for the foreign mission fields of Protestant Christianity.

In 1906 the value of all church and parsonage property of the Protestant Church in the United States was reported as $1,079,438,431, and only about one-seventh of the Protestant population of the world is in the United States. In the case of the Roman Catholic Church, with 12,367,530 members, the property valuation of churches reported is $321,633,289; but this population is only about one-twenty-second part of the Roman Catholic population of the world, and only one-thirty-second part of the numerical strength of the Roman Catholic and Eastern Churches combined. These facts show that eleven figures will be required to express the value of the property investment of all Christendom. In the above study no reference has been had to the vast investment of the Church in property used for educational purposes. We go thus far to show that, while exact figures are difficult to obtain, if, indeed, it is possible at all, the present investment by the Church is worthy of special note because of its very great amount.

But the above is only one part of the real investment. According to Doctor Daniel Dorchester, in his book, "The Problem of Religious Progress," the foreign missionary societies of the United States had received in the aggregate, up to 1894, the large sum of $101,561,964. In the eighty-four years since the first organization was effected, the annual increase had gone from $20,621 to $3,282,251, and in the eighteen years since there had been a constant advance, until the receipts of these boards in 1906 was $8,655,981.

Professor Christlieb made an estimate that the con-

tributions for foreign mission boards in Europe and America aggregated, in 1800, $250,000; in 1850, $2,959,-541.16; and in 1872, $7,874,155.

The total receipts of Protestant foreign missionary societies up to 1879 has been estimated to have been $270,000,000, but of that amount $200,000,000 was collected in the last three decades of that period. At the present time eight of the largest missionary societies of the British Isles are collecting about eight and a half millions of dollars annually for foreign missions, while eleven of the largest in the United States and Canada are raising about nine and a half millions, and the total contributions of all the societies of the United States and Canada are considerably above thirteen millions a year. Thus the British Isles and the United States and Canada, combined, contribute over twenty-two millions of dollars a year for this work, and the whole of Protestantism must closely approximate $100,000,000 every three years; and that from 1879 the aggregate has been not less than $12,000,000 a year, or say $380,-000,000, making the sum total of $650,000,000 since the dawn of the eighteenth century. This amount may seem large, but it ought to be large, for it must be remembered that the Protestant world now numbers, at the lowest estimate, 143,237,625, and is placed by some as high as 166,066,500. Taking the lowest figures, if each person was to give one dollar a year for the next five years, the aggregate would be $716,188,125—an amount larger than our estimated amount for the last two centuries.

But what we want to emphasize here is that in the aggregate the Church of Jesus Christ has invested largely in a material way in the building of the Kingdom of God among men. Our study has only hinted at the

investment in travel, church-building, support of the ministry, and work for heathen people, and these items have only been considered for brief periods instead of for the centuries. We must also call attention to the fact of the investment in Christian literature, in institutional work of many kinds—including schools, colleges, hospitals, publishing houses, etc. While no one would attempt to even suggest what the grand total of investment for nineteen centuries has been, every one who stops to think seriously on this subject will surely admit that there has been an exceedingly large amount, in the aggregate, put into this work.

We call attention to these facts to give emphasis to the point we are trying to enforce, namely, that the expenditure in money, in service, in life itself should not be allowed to fail, to any degree, in accomplishing its great object by a failure to continue to build on the foundations laid or to push the battle against all the strongholds of false faiths and the iniquities of their degraded social systems until God's will shall be accomplished in the earth. It is a fact that no one will challenge, that ofttimes in the history of the Church victories great in themselves, and that have prepared the way for great advance, have been largely nullified by the fact that material resources have not been provided to strike blow after blow and to keep alive the spirit of conquest.

The conviction is strong upon us that what has just been written calls attention to a present danger, as well as to a fact of past history. How long can we expect doors wide open to-day to remain open, if we fail to enter them? How long will men cry, "Come over and help us," if we apparently turn a deaf ear to their cry? Will fields white unto the harvest to-day be still await-

ing the Christian harvester if he waits a decade, or even a year, before thrusting in the sickle? To-day is the day of opportunity because it is the day when most lands are open and when vast masses of the people are ready to give up their false faiths and accept Jesus Christ. This is the day of large responsibilities, too, because the fields are white, the Divine Commission urgent, the ability of the Church sufficient, and the danger in delay most serious.

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

We sing this stirring interrogatory again and again, and then give our charge to the winds:

"Waft, waft, ye winds, His story,
And you ye waters roll
Till like a sea of glory
It spreads from pole to pole.

"Till o'er our ransomed spirits,
The Lamb for sinners slain—
Redeemer, King, Creator—
In bliss returns to reign."

In this day of unprecedented opportunity and resultant responsibility we need a clarion call to men and women, and not to winds and waters. All material things will fill their place when the Church, thoroughly devoted to the great work of this world's redemption from false faiths, degraded social systems, and unholy living, shall rise to its great task with the resolute purpose to withhold nothing, but to use all to accomplish its mission. The investment in a material way has

been great in the aggregate, but had it been commensurate with the Church's ability and the world's need, the darkness of false faiths would not to so large a degree still cover the face of the two greatest continents of earth and vast stretches besides. We shall discuss in later chapters "The Equipment for World-Conquest" and "The Cost of World-Conquest," and those subjects will call for the further treatment of our responsibility and our ability to discharge it. Lest any one may feel that the responsibility is too heavy and the ability too little to discharge it, we close this section with David Livingstone's suggestive words, "We do not know what we can do until we try."

CHAPTER IV.

INVESTMENT IN INTERCESSION.

Investment in Intercession the Christian's Duty:

"Ask, and it shall be given you."—*Jesus Christ.*

"To God your every want
In instant prayer display:
Pray always; pray and never faint;
Pray, without ceasing, pray!"—*Charles Wesley.*

"Come, my soul, thy suit prepare,
Jesus loves to answer prayer;
He Himself has bid thee pray,
Therefore will not say thee nay.

"Thou art coming to a King;
Large petitions with thee bring;
For His grace and power are such
None can ever ask too much."—*John Newton.*

"Do not pray for easy lives; pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work will be no miracle, but you shall be a miracle."—*Phillips Brooks.*

"The weary ones had rest, the sad had joy
That day; I wondered HOW!
A plowman, singing at his work, had prayed,
'Lord, help them now.'

"Away in foreign lands they wondered HOW
Their single word had power!
At home the Christians, two or three, had met
To pray an hour."—*Bible Readers' Calendar.*

"When there falls upon us a spirit of prayer to match the spirit of enterprise, then will the dreams of patriarchs and prophets come to pass and our country and the world lie fair and peaceful under the gospel light."—*Charles L. Thompson.*

CHAPTER IV.

Investment in Intercession.

By teaching, exhortation, and example our Savior gives intercession a prominent place in the work of building His Kingdom among men. He taught that "Men ought always to pray and not to faint." The prayer He gave for the use of His disciples is a prayer that embodies a petition for the coming of His Kingdom. He taught them that the need of workers for the building of His Kingdom in the world-field was to be met by prayer, and exhorted them to pray to that end. We know He prayed for His disciples. Just what entered into His prayers when He spent nights in the solitude of the mountain, we can not know. We can hardly be far wrong, however, if we credit to Him on these occasions earnest petitions for His disciples and for the establishment of His Kingdom in the world. His appeal to Jerusalem and His prayer in Gethsemane show clearly the spirit with which He viewed human need and sought to supply it. Probably His valedictory prayer, recorded in the seventeenth chapter of the Gospel of St. John, gives us a safe suggestion of the subjects of Christ's prayer life. That He prayed much we must believe. That His disciples were ever before His mind and on His heart we can not doubt, nor can we doubt that He ever saw them related to the great problem of establishing His Kingdom, and prayed not once alone, but again and again, "For all who might believe on Him through their words." That He only

once reached such a point in earnestness in prayer that "He was in an agony while He prayed" is not probable. Before Jesus invested His very life in the work of establishing His Kingdom, He had made an investment in intercession, the extent and real meaning of which we can not possibly even estimate. While we can only deal with the earth side of such a subject as this, we may note, in passing, that the agonizing intercession of the Son of God has not been confined to His brief life on earth, for "He ever liveth to make intercession for us."

The point we wish to emphasize here is that the disciples of Jesus were expected to enter into the intercessory work, and to show that intercession has had a large place in the Church of Christ and has been the precedent of great movements and the secret of their power.

Doctor John R. Mott, in "The Evangelization of the World in this Generation," says: "Prayer had a very prominent place in the Early Church, not only as a means of promoting spiritual life, but also as a force to be used on behalf of the work of evangelization. The mighty display of power at Pentecost was ushered in by prayer. Workers were appointed only after prayer. When they were to be sent forth, the Church assembled for special prayer. The great foreign mission movement was inaugurated in prayer. If persecutions came, the Christians met to pray. One of the two reasons for choosing deacons was that the apostles—the leaders of the Church—might give themselves to prayer. The more carefully the subject is studied, the more apparent it becomes that what was accomplished in the apostolic age was largely due to the constant employment of the hidden and omnipotent force of prayer."

The early records of the Church give a clear picture

of a praying Church. The company awaiting the fulfillment of the promise of the Father "with one accord continued steadfastly in prayer." When the secular side of Church work pressed so heavily as to encroach seriously on their time, the apostles asked for relief from that work; and "We," said they, "will continue steadfastly in prayer and in the ministry of the Word." Stephen used his last breath in petitions for his slayers, and Peter sought the housetop to pray. The dead were raised up by prayer, and it was "When they had prayed, the place was shaken wherein they were gathered; and they were all filled with the Holy Ghost." We remember that Peter's deliverance from prison occurred while "prayer was made earnestly of the Church unto God for him." It was with prayer by the Church at Antioch that Barnabas and Saul were sent forth on their great mission to the regions beyond. Paul and Silas prayed in the prison at Philippi until their bonds were loosened and the prison doors stood open. We read how Paul prayed with the brethren at Ephesus, and for the restoration of the father of Publius at Melita. There is enough on record to warrant the conviction that the Church of post-apostolic, as well as that of apostolic, days was a Church of prayer.

Beyond the recorded history in the Acts of the Apostles, we have in the various apostolic letters in the New Testament the clear evidence in statement and in exhortation that reliance was placed on prayer to bring strength, wisdom, and grace for the conflict in which Christian disciples were engaged. It would be interesting to trace, if we had space, the history showing how, in the times that have tried men's souls, the persecuted and oppressed have prayed. The periods of great persecution from which the Church has so often and so

grievously suffered have, without doubt, been seasons when prayer was made night and day unto God. There were places for the gathering together of the Christians for prayer. For such meetings the deepest and darkest caves and the most hidden recesses of the forest were chosen. In such places they met God, and got new impulse for the terrible experiences through which they were compelled to pass. Relying on His aid, they marched straight forward to death itself. Hearts were not steeled for the Christian warfare, when that warfare was unto death, except by a vision of the risen Christ. Faces were not illumined by a divine light when disciples entered the arena to combat with wild beasts, or marched to the stake, except at the Throne of Grace and by the glory of the presence of Him who sat thereon. In many—very many—cases prayer for their enemies, prayer that the Church might stand the test, prayer for the triumph of the Kingdom did not cease until the tongue was silenced by death.

Through all the history of the Church the greatest weapon for aggressive warfare, the most important means man has employed for his own equipment for victorious living and triumphant warfare, has been the prayer of faith. The life of deeds is an open book to be read of all, but the underlying life of intercession is a closed book for the most part. This book has, however, been opened often enough and wide enough at times so we can not doubt that the record of acts that have enriched the world has depended on the earnest, constant, believing waiting upon God.

For our present purpose it will suffice to trace this subject in connection with great movements that began in a meager way in the early part of the eighteenth century and advanced until they culminated in the great

work of the nineteenth. The place prayer occupied in the life of Jesus and His disciples of the Early Church, and its evident influence during the great advance of the past two centuries, may safely be taken as an index to its place in all the intermediate periods; and we may conclude that much intercession characterized the periods of great advance and a lack of prayer those of decline in the Church.

In 1723 there appeared a book, "History of the Propagation of Christianity and the Overthrow of Paganism." In it the author, Robert Miller, a Presbyterian minister in Paisley, urged prayer as the first of nine means he advocated for the conversion of the heathen world. The same thought came to the front in revivals of considerable power that prevailed during the next two decades. Growing out of such beginnings came the scheme for a "Prayer Concert," described as a "Concert to promote more abundant application to a duty that is perpetually binding—prayer that our God's Kingdom may come, joined with praises." The scheme provided that special prayer should be offered every Saturday evening and Sunday morning, and on the first Tuesday of every quarter. The observance of this concert of prayer spread through the British Isles, and in 1876 Christians in North America were asked to join in it for a period of seven years.

Coming down to later times, we read of a memorable day of prayer and fellowship at Hernhut on the tenth of February, 1728. It was there that, amid praise and prayer and a consideration of God's Word, that the impulse was generated "to venture something real for God." It was on the next day that twenty-six brethren covenanted together to hold themselves in readiness for foreign service if the call should come to them.

It was Whitefield who led the way, as early as 1744, in the setting apart of special hours of prayer "for the outpouring of the Divine Spirit upon all Christian Churches, and over the whole inhabited earth." In a meeting of Baptist Churches at Nottingham in 1784, "It was unanimously agreed to solemnly exhort all their Churches heartily and perseveringly in prayer to God on the first Monday of every calendar month and at the same hour." The plan drawn up included the spread of the gospel to the most distant parts of the habitable globe as one object of prayer.

William Carey, under the impulse of his wonderful missionary enthusiasm, aroused his Church to pray for the spread of God's Kingdom. How much their praying may have had to do with subsequent results we can not know, but one of the congregation remarked, "We have been praying for the spread of Christ's Kingdom among the heathen, and now God requires us to make the first sacrifice to accomplish it."

The place of prayer as the secret of organized effort and of securing missionaries through the generating of the missionary spirit appears in the case of William Carey, just sketched, and in the case of the Hernhut colony. But let us come nearer to our own time and note the rise of the "Student Volunteer Missionary Union." In 1872 an "Annual Concert of Prayer for Foreign Missions" was inaugurated. To that time there had been a great dearth of candidates for service in the foreign field. The demand from the field was great. Although the call from Asia and Africa was peculiarly urgent, there was a most inadequate response. Oppressed by such a deplorable lack of missionary enthusiasm, the Reformed Churches agreed to observe the last week of November every year as a period of inter-

cession. Notice subsequent events. In 1882 twelve students offered themselves voluntarily to the Free Church of Scotland for foreign service. Then a company known as the "Cambridge Seven" went out to China. About the same time, at a Students' Conference at Mt. Hermon, Mass., 100 students signed the declaration, "I am willing and desirous, God permitting, to become a foreign missionary." In less than a decade following that event more than 3,000 volunteers were enrolled in over 500 colleges, and 800 in the foreign field stood to the credit of that movement before the first decade had closed. Yet another result appeared when the movement was organized for silent prayer in a great gathering of over 3,000 students and people in Liverpool, and £1,391 was contributed to carry out the plan to extend the work among students in all lands.

But those were the days of beginnings only. The work has extended and deepened until the problem of getting men and women enough to meet the call of the Church has yielded its place to another—that of securing money to send them to the field and support them and their work. We must, however, remember that the call of the world-need is so broad to-day that the leaders are not echoing all that call to the Church, and that if they should do so, and the Church should provide the money for the work, it would again be necessary to pray to the Lord of the harvest to raise up more laborers for His harvest. That the concert of prayer for workers should cease, we do not believe; but that it needs a strong supplemental note in the Church to-day, we do believe, and that note that Christians everywhere may recognize the fact of their stewardship of the manifold wealth of God and be constrained to use it all with reference to His Kingdom and glory. The question

rises again and again in many minds whether the tides of spiritual blessing the Church needs for its equipment for the struggle in all lands will ever reach their swell until the Owner of all earth's wealth is so fully recognized that the Church will no longer point men and women and children who cry for spiritual bread to the stones they have learned can not satisfy. How shall the Lord of the harvest get from the gold and silver and from the cattle of a thousand hills the resources needed to gather the whitening harvests in many lands? All that is needed is in the hands of those that bear His name and pray, "Thy Kingdom come, Thy will be done on earth as it is in Heaven." How shall the grasp of the hands that hold it be so loosened that it shall be true as it was when Moses appealed for offerings "for the work of the service of the sanctuary," that the people must be restrained from bringing because they "bring much more than enough for the service of the work?" We can surely not expect such results by appeals by men to men, even though the heart-breaking need of the peoples who sit in darkness be portrayed true to life. Surely we have learned that man's appeal must be voiced by the Spirit of the living God and given the needed urgency by Him. And so our appeal is a double one, and we must not overlook the one by which we secure the help and blessing of God.

Hear John Hunt, when dying, pray, "Lord, bless Fiji! Save Fiji! Thou knowest my soul has loved Fiji! my heart has travailed in pain for Fiji!" And again, when death drew nearer, "Oh, let me pray once more for Fiji! Lord, for Christ's sake, bless Fiji! Save Fiji!" Look upon Livingstone in Central Africa, dead upon his knees; see the Savior teaching His disciples to "pray the Lord of the harvest to send forth lab-

orers" and to say, "Thy Kingdom come;" notice the great missionary movements inaugurated with earnest intercession for guidance and see the victories won in a thousand historic fields over the powers of darkness while the Church has made her appeal unto God; hear the testimony of those who have led the militant hosts to conquest that "the victory is the Lord's"—a victory gained in response to prayer; yes, consider these and ten thousand other facts and incidents that have a place in the history of Christian conquest, and thank God that the Church has invested so much in intercession unto God.

PART II.—ACHIEVEMENT.

CHAPTER I.

THE CHURCH.

The Church Witnesses to the Fulfillment of Prophecy:

"And it shall come to pass in the latter days, that the mountain of the Lord's House shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it."

—*Isaiah.*

"O, where are kings and empires now
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same.

"We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song.

"Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A House not made with hands."

—*A. Cleveland Coxe.*

"City of God, how broad and far
Outspread Thy walls sublime!
The true Thy chartered freemen are,
Of every age and clime.

"One holy Church, one army strong,
One steadfast high intent;
One working band, one harvest song,
One King omnipotent.

"How purely hath Thy speech come down
From man's primeval youth!
How grandly hath Thine empire grown
Of freedom, love, and truth!

"How gleam Thy watchfires through the night
With never-fainting ray!
How rise the towers, serene and bright,
To meet the dawning day!

"In vain the surge's angry shock,
In vain the drifting sands;
Unharmed, upon the eternal Rock,
The eternal city stands."—*Samuel Johnson.*

CHAPTER I.

The Church.

Such an investment as we have outlined in the preceding pages should surely have large outcome. We believe that such is the case. A part of that outcome appears in the Church itself, as it stands as an institution among men. The Church must not in such a connection as this be considered merely in its numerical strength, territorial extent, or even its wealth and recognized position. It must also be judged by what it stands for and the influence it exerts. We can not, however, overlook the facts of wide extent, numerical strength, wealth, and position. From each of these standpoints the Church must be regarded as the greatest organization ever built up among men. Its borders have been extended until it touches all lands, and its touch has been so strong and beneficent that it has brought physical and intellectual freedom, as well as spiritual illumination.

What is the present extent of the Church of Christ? The territorial extent of the Church has been already traced. A general survey, only, remains for us at this point. In some of its forms it is found on every continent. In North America, the British Isles, and Continental Europe Christianity is, in some of its many forms of Church organization, the prevailing faith. At the same time it has a large place in all the great countries of Asia, in Australia, Africa, in South America, and in the isles of the sea. No other religion has taken so strong a hold upon the peoples of so many lands or

extended so far territorially. In the countries mentioned it is not limited to a corner, nor is it planted in a few centers only. It has a place in all the great religious and commercial centers and has touched great masses of the peoples who live in towns and villages. It has placed its pickets in the most distant outposts of human life, and its skirmishing parties have blazed the way well-nigh everywhere for the great army of conquest.

The hosts of the Christian Church are well distributed, also, for world-conquest. The lands are few that have not in some section felt the tread of the army of Christ. The great strategic centers that are not already occupied to some extent by the Christian Church are comparatively few. The fields unoccupied to-day are sectional rather than country-wide or continental. The Church of Christ has now so nearly surrounded the Jericho strongholds of the Pagan and non-Christian faiths of the world that the hour has surely come for sounding the pæan of faith and victory, and for marching straight forward to the assault of the whole opposing line.

But what about the number of those who bear the name of Christ? The handful of the apostolic days has become a mighty host. The hundreds whom Christ saw gathered under His banner, and which speedily became thousands, have long since become millions and tens of millions; yea, even hundreds of millions! It is, perhaps, impossible to reach even approximate correctness as to the number of Christians in the world to-day. The reports range from 477,080,158 to 534,940,000. The same authorities vary in their estimates of the non-Christian population of the world from 952,602,041 to 1,011,550,641. Such figures for the strength of the

Christian Church are liable to be misleading. We note that, roughly speaking, these estimates give one Christian out of every three of the population. Such a fact would give great satisfaction but for one consideration—namely, that the one in three enumeration represents nominal Christianity as well as that which is vital, and further, that the difference between the nominal and that which stands for transformation in character and in life is so marked that the question will arise whether that which must be labeled nominal should be counted as Christian at all.

It is a painful fact that, judged by the standards of the Divine Word, whole Churches must be counted as nothing more than nominal, since rite and ceremony are allowed to take the place of vital religion, and the Great Head of the Church is dishonored by being given an unworthy, because degraded, place. With the elimination of such Churches as the Roman, Greek, and sister communions, we find ourselves with the Protestant Church. While rejoicing that here Christ is recognized and given His rightful place in theory, we are once more grieved, as the thought presses itself upon us, that many here enrolled are at the best Christians only in name.

But what is the strength of the Protestant Churches of the world? Protestantism is credited with a numerical strength, using the very lowest estimate, of 143,237,-625, or approximately one out of every ten of the world's population. This number seems small when compared with the figures we have quoted above as representing the numerical strength of the Christian Church. That this number are enrolled in Churches that exalt Christ is reason for rejoicing; but it is sad to think that the real army of conquest must be counted as smaller yet, though how much smaller, no one would attempt to

say. We do wish, however, to put all possible emphasis on our deep conviction that the Gideon band remaining after all tests have been applied, and consequent deductions made, is fully equal, under the leadership of the Great Head of the Church, to the great task of the conquest of this world.

The equipment of this army of conquest and its resources for the task must be taken into the account, and the resources and equipment, in so far as they are material or intellectual, may fairly be counted as a part of the outcome of the effort and toil of the past. What has the Church to her account at this beginning of the twentieth century? What is there held in trust by the great Christian Church in so-called earthly treasure, and what is there in the form of institutions and literature that can be counted as in any degree a factor in the great work?

The day has long since passed when the Church of Jesus Christ had any reason to count itself poor. In the massing of wealth through trade and manufacture, through discovery and invention, Christian nations have led the way. More than that, in those nations God has sent rain upon the righteous as well as upon the unrighteous and caused His sun to shine upon the good as well as upon the evil, and rain and sunshine have meant wealth. Again, the rewards of righteousness in this present life have not proved less from the standpoint of material gain than the wages of unrighteousness. Surely the Christian Church could not remain poor under such conditions. The wicked have again and again been seen to flourish like the green bay-tree, while many a righteous man has known the pressure of poverty; but, if the average could be struck, we believe the advantage would be found to be on the side of those

who have been loyal to Christ and to the principles of His Kingdom, just as it is in the case of Christian over non-Christian nations.

But how can we get at the root of this matter? What has God placed in the hands of His followers to be used in trust for Himself and His glory? The world-phase of this question may be too large to attack as a whole. Suppose, therefore, we study a part, and take the United States as our subject. The following figures from the Census Report of 1906 are suggestive of the strength of Protestantism along different lines:

Number of Protestants	20,287,742
" " Organizations	195,618
" " Ministers of the Gospel	146,451
" " Sunday Schools	165,128
" " Officers and Teachers	1,564,821
" " Pupils	13,018,434
" " Domestic or Home Missionaries	19,118
" " Foreign Missionaries	6,131
" " of Native Helpers in Foreign Fields	31,303
Church and Parsonage Property	$1,079,438,431
" " " " in Foreign Fields	26,196,084
Contributed for Foreign Missions	8,655,981
" " Domestic Missions	33,781,752

Such figures are suggestive of an organization that ought to be able to accomplish great things. Twenty millions and more of people banded together in the fellowship of the Church of Christ, accepting that wonderful declaration of faith called the Apostles' Creed, offering the Lord's Prayer in family circle and Church assembly, sharers in the hope of eternal life, possessors of an inheritance from their Lord and from those who have gone before them that has enriched them in life and possibilities beyond the power of the mind to conceive; in a word, twenty millions of people under a

common banner, inspired by a common purpose, engaged in a common task—what should such a host not be able to accomplish?

Note again that this host is working out from 195,618 centers for organized work in these United States, that 146,451 chosen and trained workers direct the work, that more than one and a half million men and women are engaged in Sunday schools in training the young for righteous and useful living, that the property equipment is proportionately large, and ask what such a host with such a leadership and such equipment ought to accomplish.

These figures, being so large in the aggregate, may at first create the conviction that the Church is doing marvelous things. But let us look farther into the question. We have already called attention to the fact that the Church has grown wealthy with the increase of the wealth of the country. The wealth of the United States, according to the latest estimate, is $130,000,000,000. As the Protestants of America number about one out of five of the population, it may be safe to conclude that they control one-fifth of the wealth of the country, or the large amount of $26,000,000,000.

A study, too, of the figures given above that represent property valuation and the organized effort put forth for the young will surely give added emphasis to the greatness of the organization known as the Church of Christ. But in this study of the Church we have had the organization in one land only before us, and that land one that embraces only about one-seventh of the entire membership of the Protestant Church. While it would not be safe to multiply all the resources, equipment, and organized effort of the American Church by seven to determine the real strength of the whole Church

in these respects, we can readily see that the whole organization is great not only in numerical strength, but also in its organized effort and its resources and equipment.

The sketch already given of the wide distribution of the Church through well-nigh all lands, its controlling power in several countries, its beneficent influence in many more—these facts serve to emphasize the point we strongly stress here, namely, that the Church of Jesus Christ as it stands to-day in the world is a feature of the outcome of the Christian propaganda that stamps the world movement as mighty in its accomplishment.

The subject might be followed farther, and the organization of the Church for its world program might be traced. Consider that the Protestant Church to-day has no less than 377 missionary societies that are selecting, appointing, and sending out missionaries to preach the gospel to every creature. Note, too, that there are 163 societies auxiliary to those mission boards and that 303 lesser organizations co-operate with them by collecting funds. Still other organizations, in the form of committee and auxiliary collecting agencies, to the number of 130 aid in the work. To reach the sum total of these organized agencies in the world movement, 22 independent organizations must be added, and we have in the aggregate no less than 995.

With one other point this section must be closed—the Church is great in the character and spirit of its membership. The world movement has been directed to the building of noble character and the inspiring of a spirit not of this world. Faulty as the Church may be, who can deny that its accomplishments mark a peculiar greatness and stamp it as a worthy outcome of the Christian propaganda? Grander than noble temples, of

larger import than numerical strength, and of greater promise than any earthly equipment or human agencies is the spirit that sends heavenward the song:

"I love Thy Kingdom, Lord,
The house of Thine abode;
The Church our blest Redeemer saved
With His own precious blood.

"I love Thy Church, O God.
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given
Till toils and cares shall end.

"Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

"Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of Heaven."

Who can doubt that a great multitude in all the earth is to-day singing from the heart the above beautiful and expressive hymn of Timothy Dwight? Recognizing this spirit in the Church, the conviction is registered that it stands to-day as a marvelous outcome of the Christian movement.

CHAPTER II.

OPENING UP THE WORLD.

Christianity's World-Program Demands an Open World:

"Go ye into *all the world*, and preach the gospel to the whole creation."—*Jesus Christ.*

"Proclaim to every people, tongue, and nation
That God, in whom they live and move, is love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above."
—*Mary A. Thomson.*

"I view the end of the geographical feat as the beginning of the missionary enterprise."—*David Livingstone.*

"Missionary enterprise comes next to exploration; in some regions accompanying it, and in others preceding it. It is moved by a different spirit and by a different aim from geographical or scientific curiosity. The action of missionary effort in opening up the continent (Africa) at many widely different points must not, in fairness, be overlooked."—*Stewart, in "Dawn in the Dark Continent."*

"There are a few great travelers. But Doctor Livingstone stood alone as the great missionary-traveler, the bringer-in of the civilization; or rather the pioneer of civilization—he that cometh before to races lying in darkness."—*Florence Nightingale to Miss Livingstone, when her father's death was feared.*

"The moral element and missionary aim in Livingstone's work have been by far the most powerful factors in the production of real and lasting benefit to the hapless tribes of one-half of the forlorn continent"—*Stewart, in "Dawn in the Dark Continent."*

CHAPTER II.

Opening Up the World.

All explorers are not missionary in spirit, nor are all missionaries in any practical sense explorers. There has, however, been a by no means small number of missionaries who have been at the same time explorers and whose work in that direction has ministered to commerce, science, and general knowledge to such a degree that humanity counts itself doubly their debtors. It is only possible here to call attention to a few such men, and the work they did as an index to its character, but by no means to its extent and full value.

North America, Africa, and the islands of the Pacific are sufficient to show how the world evangelization movement has had a part in opening up the world, and will perhaps best illustrate the fact. We must recognize that there are different motives underlying and prompting the effort to open up the world to the knowledge and use of civilized nations. The desire for gain through trade, for scientific investigation, for bettering the conditions of people who are hidden away in their unknown lands, for the discovery of new sources of wealth in natural resources, and sometimes, perhaps, the spirit of pure adventure—all these have pushed men out to seek new lands and to ascertain their possibilities. We claim that, among the forces that have made for an open world, Christianity, with its spirit of world-conquest for Christ, has played a by no means inconspicuous part. We have no desire to bring it into comparison with other

agencies at work in the same field and to claim for it the first place. To substantiate its claim to a worthy place in this work is all we wish.

The history of the opening up of the countries named above furnishes abundant proof that obedience to the Great Commission has meant a marked widening of human knowledge of lands and peoples, and their history is generally known.

North America owes its opening up to the knowledge of the world, and to civilization and commerce, to no small degree to men who were thrust out by the desire to make Christ known. This fact appears in the names borne by many rivers, lakes, and sections of countries. The list of such names is so long, and the extent of the country where they are found so great, that the service rendered by missionary discoverers in North America can never be questioned. We can not go into the history, and it is too well-known to require any elaborate treatment here. Suffice it to say that before traders, or seekers for gold, or scientists, or mere adventurers traversed the wide stretches of the great lake and river systems which formed the hunting and fishing scenes of the American Indian, the advance agents of a Christian civilization had braved the dangers of the wilderness. It is not easy to give the proper place to these men, but that they helped forward the work of opening up new avenues for trade and for a beneficent civilization none can question.

Turning to Africa and the South Sea Islands, a different phase of the same question appears. The men who led the way were of broader vision and deeper purpose than the earlier explorers of North America. They represented a later date and a more advanced civilization. The Church they represented was Protestant, and

not Roman Catholic. Great names appear here that are associated with movements that have led to great and varied results.

In 1837 the Church Missionary Society in England sent a young man named Ludwig Krapf to Africa. Having failed in his effort to settle in Abyssinia, Krapf went to Mombasa in 1844, where he was joined by two other young men, Rebmann and Ehrhardt, and with them made repeated journeys into the interior. As the results of these journeys, Rebmann and Ehrhardt furnished a map of Interior Africa to the Royal Geographical Society in London. While their map had many inaccuracies, its revelations of Africa's possibilities aroused the scientific world. As the result Burton, Speke, and Grant went forth. And then came Livingstone's remarkable career of discovery.

Livingstone's heart was aflame with desire for Africa's redemption and with a determination to open up the Dark Continent to commerce and Christianity. He traveled twenty-nine thousand miles in Africa, and added to the known part of the globe about a million square miles. He discovered Lakes 'Ngami, Shirwa, Nyassa, Moero, and Bangweolo, the Upper Zambesi and many other rivers, and the Victoria Falls. He was the first European to travel the whole length of Lake Tangianyiki, and traversed the vast water-shed near Lake Bangweolo.

Here, too, we find Vanderkemp, Moffat, Mackay, Hannington, Grenfell, Stewart, Chalmers, and many others who helped in the exploration of these lands. What did these missionaries accomplish in this direction? They prepared the way, as Livingstone definitely planned, for commerce and for the spread of the Christian faith. They, as we shall see later, served the cause of

science and extended the bounds of the known areas of the earth, bringing unknown races under the influence of a Christian civilization. The fact that some results of their labors were in some cases incidental, rather than the prime object sought, merely enhances the value of missionary work. If the missionary spirit drives men out to find races unknown, and thus leads to the opening of wider areas to add their share to commerce and to the world's stock of general and scientific knowledge, then the world movement of the Christian faith has a right to claim a recognition of its service, and men of fairness will gladly admit the claim.

Such is the merest suggestion of the service Christianity has rendered in this direction. Missionary effort has led to similar results in most mission lands. It has never sought to open up new lands as the end of its efforts, but as a means to the end actually sought—the finding of races who need the gospel of Jesus Christ, with a view to make known to them the great salvation. The lure of the unknown—not in lands and material treasures, not in science, but in men and women concerning whom Jesus spoke when He gave a commission that took in all peoples everywhere—such is the lure that has led missionaries out into unknown lands. Here is the chief glory of the Christian movement—that man is ever the object sought, and that he is sought out with a heart filled with love and aflame with desire for his highest good. It is a lesser glory we claim for the world movement of the Church of Christ when we ask for a recognition of valuable results achieved along other lines.

CHAPTER III.

COMMERCE AND INDUSTRIES.

Commercial and Industrial Advance Mark the Course of the Christian Movement:

"I look upon the Christian missionary as a pioneer of commercial enterprise."—*Hugh Mason, M. P.*

"American missionaries are doing more for the industrial development of the Indian Empire than the government itself."—*Sir Muncherjee Bharnagree a Parsee M. P.*

"We find that our very commerce in China is based upon the missionary. He precedes us into the interior, and becomes the means of our communication with the natives."—*A wealthy English merchant of Shanghai, reported by Bishop E. R. Hendrix.*

"Commercially speaking the missionaries are the advance agents for American commercial enterprises, and if business men only understood this matter they would assist rather than discourage evangelistic work in the East."—*The Hon. F. S. Stratton, formerly Collector of the Port of San Francisco, after a study of commercial questions in China, Japan, and the Philippine Islands.*

"The missionaries have penetrated far into the heart of the country and have invariably been the frontiersmen for trade and commerce." —*Sir Chentrung Liang Cheng, former Chinese minister to the United States.*

"Before missionaries went to the Pacific Islands there was not, nor could there be, any commerce, on account of the savage character of the natives, although the natives were not always the first offenders. Now foreign commerce with these islands amounts to more than twenty million dollars annually. Then the shipwrecked crews of the navigator's or whaler's ships were killed and eaten; now shipwrecked mariners are kindly and hospitably treated, and taken to the nearest port frequented by foreign vessels."—*Rev. John Liggins, writing a quarter of a century ago.*

"I have never yet met with a single man or woman, or with a single people, that your civilization, without Christianity, has civilized. For God's sake, let it be done at once. Gospel and commerce; but remember this, it must be the gospel first. Wherever there has been the slightest spark of civilization in the Southern Seas, it has been where the gospel has been preached; and wherever you find in the Island of New Guinea a friendly people, or a people that will welcome you there, it is where the missionaries of the Cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the Cross."—*The Rev. James Chalmers, "the Apostle of New Guinea."*

CHAPTER III.

Commerce and Industries.

1. *Commerce.*

David Livingstone, in speaking to the students in Cambridge University in 1857, said, "I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work which I have begun—I leave it with you." These words suggest that there is an intimate relation between the Christian propaganda and the spread and growth of commerce. It would be too much to say that commerce always waits upon Christianity. But it is not too much to assert that Christianity has ofttimes blazed the way for commerce, and further, that it has ever been its handmaid. That the opening up of nations to commerce is a part of the regular program of the Church is not true, but that such a result is sure to follow is a safe statement.

There are four ways in which commerce has been furthered by the advance of the Church. *First*, new countries have been opened by Christian missions, and, by the establishing of a higher civilization and making the people more efficient producers and giving them a broader horizon, new demands have been created and new supplies produced. *Second*, Christianity has imparted to barbarous people higher moral principles and made it possible to carry on trade with them in safety. *Third*, commerce waits on education and enlightenment,

and Protestant Christianity is the greatest force in the world to-day in bringing about these results. *Fourth*, manual labor has been exalted and dignified and frugality and thrift encouraged.

An extended and elaborate study of this subject is not possible here, but important and suggestive facts are recorded. That new countries have been opened up to civilization and commerce is matter of history. David Livingstone was a missionary in every fiber of his being. It was the love of Christ that constrained him to go to Africa, and yet the commercial world owes him a debt of gratitude for the wide territory he opened up to the world's trade. The trade and exchange of articles by barbarous peoples was limited, as a rule, to the immediate neighborhood where they lived and to the simplest things in use in daily life. It was circumscribed in every way, for the man himself was living a narrow life in every respect.

Thus it has ever been with barbarous peoples. When, however, the Christian has entered, a change has taken place. The loin cloth has very soon come to be regarded as insufficient, and the simple mud cooking vessels have seemed crude and ill-adapted; a windowless hut that satisfied the barbarian does not satisfy the Christian; the rude and crude tools and implements used for centuries in the tribe can not now serve the thought of the man who has a new horizon. Better and swifter modes of travel seem necessary. But Christianity always broadens peoples it touches by education, and new needs are found. In such ways a market is created by Christianity for cloth, cooking vessels, dishes of all sorts, household furniture, tools of all kinds, and farm machinery, paper, pens, pencils, and ink, the bicycle, motorcar, and railway. Inventive and constructive

talent also is developed, and production becomes more elaborate and extended, keeping pace, to some good degree, with the demand created—and so commerce in its twofold aspect is created.

It may be objected to this line of thought that we are giving credit to Christianity that belongs to men who in the interests of commerce push out into all the earth and extend trade. It may be further urged that Christianity does not create the demand, but that the demand is naturally realized when articles are shown and their uses explained. The truth is, however, that new ideals and a new outlook on life and a new spirit are needed as a basis for a permanent change in conditions of life that will assure a permanent demand such as must exist in order to make live commercial conditions. Christianity has done this among the most barbarous and degraded of peoples. Hear the testimony of the late Doctor Grenfell, of the Baptist Mission on the Congo: "Tools are not bought because no one has taught the people their use, and the old-style of temporary hut remains in which the appointments and furniture of civilization would be absurdly out-of-place, even if there were any desire to possess them. Nor does native energy, as a rule, look beyond immediate and pressing wants, and thus the fine wares of commerce possess little or no attraction. Trade lags, and the old times, with their simple wants and primitive conditions, drag themselves along from generation to generation."

In South Africa trade was begun under missionary influence. Notice in this connection the testimony of Doctor Moffat, given in 1870: "In former times the natives could not be prevailed upon to buy anything from traders in the shape of merchandise—not even so

much as a pocket-handkerchief. Such articles could not be disposed of, as the natives were not enlightened sufficiently to appreciate anything like that. If they did buy, it would be only a few trinkets, or some beads; but nothing of a substantial character was ever bought. It is not so now, however, for no less than sixty thousand pounds' worth of British manufactures pass yearly into the hands of the native tribes near and about Kuruman."

It will hardly be questioned that Christianity has raised barbarous peoples to a higher moral tone, so that trade with them has been placed on a safer basis. Back of commercial life there must be commercial integrity. Such integrity may be found where no higher principle has been accepted than "Honesty is the best policy;" but real Christian principle is a safer corner-stone.

People whose life is merely provincial, whose thought is narrow, and whose entire purpose in life is to meet the demands of the physical are not the ones who build up commerce with those far-distant and gain a place for themselves in the commercial world. If commerce may claim to break up provincialism and narrowness, it must be admitted that its work will be slow and beset by many difficulties, unless some educative, transforming, and arousing power shall prepare the people to appreciate what commerce has to offer. Those who have lived among Oriental peoples have seen the practical side of this statement. In India the stamp of petrification is on everything. The hand that would change what has been is sacrilegious. The wisdom of the past must not be challenged by changing to a single iota any part of its inheritance. Not life, but stagnation, is the prominent characteristic of the people. Unprogressiveness stamps every pursuit and every phase of life. The

man who gets an advanced idea is a troubler of his lethargic Israel. To build up trade with such a people, more is needed than the presentation to them of articles of trade and a declaration, or even demonstration, of their usefulness. The primitive plow and drill in farm machinery, the articles used instead of the ax and hoe, or the awkward implements in the various trades and handicrafts—these all have a large place in the affection of the Hindu, and no ordinary dynamic will loosen his heartstrings enough to assure his purchase of implements better adapted to his needs. Commerce may be built up against such odds, but growth will be slow and the day of large profits long delayed. Here, we believe, is where Christianity re-enforces commerce by providing the needed dynamic. Is education needed? Christianity makes a practical education a part of its program. Is a practical view of life and its activities needed? Christianity has a peculiar power to illuminate the practical problems of life and duty. Is a broader world-vision needed? There is no influence so potent as the Word of God with its world program. Perhaps it was in view of such considerations that Henry Venn, secretary of the Church Missionary Society, about fifty years ago estimated that "when a missionary had been abroad twenty years, he was worth ten thousand pounds a year to British commerce."

Turn to Africa and note that where Livingstone led the way, English, Scotch, Continental, and American missions have been established and have aided in the great double work for which he went to prepare the way. But where Livingstone and Mackay and Moffat and Grenfell and Bishop Mackenzie advanced by weary stages on foot, or carried by bearers, there are now thousands of miles of railway. Back of the Uganda

Railway system is the mission of that land, and Mackay was the first to suggest it.

Doctor James Dennis says, in an address on "Commerce and Missions:" "The commercial prospects of that portion (Uganda) of Central Africa and its large outlying regions have surely been greatly improved by the fact that the missionary type of civilization was first introduced, and, with its enlightening and educating influences, has gained a powerful hold on the people. This fact will do much to safeguard the best interests of commerce."

But while the story of the commercial development of Uganda is closely bound up with the history of Christian missions, the same is true of other parts of Africa, of the South Sea Islands, and of all countries where missions have flourished. Note the extent of commerce with lands that had no part in the commercial life of the world before the onward march of Christianity.

An incomplete report of the commerce of the African Continent in 1901 gave the gross annual value of the commerce as $700,000,000, of which $429,000,000 were imports.

The trade of the following islands and lands that have been in a marked degree debtors to Christianity is very suggestive. The figures are for 1910, and are given in pounds sterling, except in the case of Japan:

	Imports.	Exports.
Fiji	£828,029	£1,005,880
Madagascar	1,337,477	1,817,531
New Hebrides	53,000	43,000
Friendly Islands	213,309	245,946
Algeria	22,607,000	20,537,000
Japan	Yen 464,233,808	Yen 458,428,996

We sum up the case and close this discussion with the following queries by Doctor James Dennis in his comprehensive work, "Christian Missions and Social Progress:" "Have missions been influential to any extent in opening avenues for commerce and in promoting its activities? Have they ministered to its moral tone, and taught it lessons in the school of integrity? Have they helped to broaden the world's markets, to swell the ranks of both the consumer and the producer, and to enlarge the range of both supply and demand? Is commerce historically indebted to missions, and has the past century greatly increased that indebtedness? May we regard the opportunity of international commerce as due in part to the co-operation of missions by reason of their ministrations—persuasive, illuminative, and instructive—in removing hindrances to openings among native races, and in promoting an interchange of outgoing and incoming commodities?"

His answer to these questions he summarizes thus: "Missions have proved helpful to commerce by their insistence upon moral standards, by their discipline in matters of good faith and moral rectitude, by their suggestions—at least among their own native constituencies as to improved financial methods—by their promotion of trade with the outer world, and by the stimulus they have given to the introduction of the conveniences and facilities of modern civilization."

2. *Industries.*

A second line on which the world's resources are developed is that of the improvement of industrial conditions. Non-Christian lands everywhere present to the missionaries the sad picture of peoples whose toil, though it be severe, brings little return because the tools

used are crude, the methods employed ill-adapted, and the toiler himself unskilled. In such lands the resources of every kind are but imperfectly developed, and hence the people live in poverty. He who seeks to benefit in the largest possible ways the peoples whom he serves in the gospel will, of necessity, seek to better their condition by helping them to reap larger returns from their labor. The problem is different in different lands, varying according to advancement already made and the existing conditions. In all lands where Christian missions have been long established something is being done to develop the resources of the land and improve the conditions of the people by directing and encouraging, as well as by instructing them along the lines of their practical life and work.

Apart from the above grounds for this department of mission work, industrial education and training are needed because of the influence they may be made to exert on character, on cultivating the habits of industry and frugality, and on the practical every-day life of the people by enlarging the sphere of their usefulness.

We can not take space to even give a brief outline of all that has been attempted and what has been accomplished, but will attempt to give some idea of the lines on which work has been done and the results gained in a part of the world-field.

India on the one hand, and Africa, with the South Sea Islands, on the other, may be taken to illustrate conditions, need, and possibility in this direction. The South Sea Islands and Africa represent as low conditions of life and accomplishment as any field presents. The people were ignorant, unskilled, without ambition or plan for the future. Their lives were given to wars, feasting, hilarity, and idleness. Spending their lives

surrounded by almost limitless resources, they left those resources untapped and lived almost on the plane of the beast of the field. What was needed by such a people under such conditions?

Their first need, without doubt, was the gospel of Jesus Christ, which, in some mysterious way, can awaken to new life, create the ambition to be something and to do something, give a vision of possibilities hitherto unknown, and prepare for guidance in new paths. The second need is that direction shall be given to them so that they may live a broader life by the use of all the resources of nature by which they are surrounded. Such work missionaries have sought to do. They have rightly taught the people to seek, first, the Kingdom of God and His righteousness, and have then sought to direct the new life and spirit generated in new channels—among which industrial training has been recognized as important.

When Mackay went to Africa, he went equipped with tools and machinery for use in an industrial mission. King Mtesa esteemed him highly because of his ability to work in iron and his skill in various handicrafts. He was, without doubt, able to carry on his Christian work longer because of its industrial feature. The Scotch Mission at Blantyre is carried on altogether on the lines of education, with manual labor, and industrial work and training.

Bishop William Taylor gave the weight of his influence to the development of this work, and Bishop J. C. Hartzell, on whom his episcopal mantle fell, has, together with the missionary force of the Methodist Episcopal Church in Africa, pushed on as vigorously as possible this important work. What is true of the missions named is also true of other missions—American,

English, Scotch, and German—that seek the redemption of the Dark Continent and of the no less dark islands of the South Seas.

The results of this work in Africa are too numerous and widespread to admit of enumeration here. Under such instruction—Christian and industrial—the African is being taught the very alphabet of industry and frugality, as well as lessons that mean a practical enlargement of his sphere of labor and usefulness. In the New Hebrides, too, many have become efficient artisans, so that they build wagons and boats, as well as many other necessary and useful articles that require the skill and training for which they are indebted to Christianity. To go a step further, we note that in the West Indies and in parts of South America the spirit of thrift and a readiness to work has been aroused. The African Negroes of Jamaica have been advanced socially as well as religiously under the same kind of training, while from Terra del Fuego come similar reports.

India, too, stands out prominently in this connection, although the natural conditions were much different. The missionary found in India higher types of men than his brother missionary found in Africa. He found people who had tools and implements for agriculture and many of the handicrafts. He found also that some degree of skill had been developed along many lines, but also that tools and implements and skill were not adapted to the best results and that the returns for man's best effort were inadequate. The fields were cultivated, but according to methods and with implements of such a character that the returns were very meager. In carpentry, blacksmithing, and the more common and necessary handicrafts the same

meager and imperfect results were gained, and for the same reasons. Another fact the missionary faced inhered in the social system of the Hindus. Caste determined the nature of a man's life-work. And yet one other unfavorable fact was everywhere apparent—manual labor was in disrepute among those who had gained the slightest education.

What was needed under the conditions sketched above? The great first need here was the gospel, as in every place where social, moral, and business conditions are to be radically changed. Where such conditions prevail, no great results can be worked out until a new vision has, to some degree at least, been given to the people. But, closely succeeding this new vision, there will naturally come the outlining of a better program and direction in carrying it out. The effort in this line has been quite widely applied, and the questions of importance now relate to the results that have been gained. Those results relate, *first*, to the character of the man himself; *second*, to his efficiency; *third*, to the enlarging of his sphere of usefulness; and *fourth*, to his temporal prosperity. Viewed from the standpoint of the Christian propaganda, the results will be twofold: *First*, a contrast will be drawn between Christianity and all non-Christian faiths—a contrast that will mark its superiority; and *second*, the influence of those who have thus been benefited by this means will become more efficient witnesses for Christ.

Another viewpoint is that of the State. What will the result to the State be? If there be beneficial results in the citizens, there can not fail to be benefit to the government. The advantage to the State will appear if we consider the relation of the citizen to the govern-

ment, and remember that his enlightenment, character, and prosperity are valuable assets to his community and to the government under which he lives.

All that needs to be said in addition is this—that Christianity will gain an influence when its representatives show an interest in all phases of the life and work of the people it seeks to help, for no priest or teacher of any non-Christian faith will put his hand or give his thought to such a subject unless, perchance, he follows the example of the Christian leader, and in that case his service will soon be recognized as perfunctory.

In this day when there is a tendency to organize all phases of effort, it is not strange that this department of missionary activity should be directed to some degree by special organizations. While these organizations are of comparatively recent origin, they have become quite numerous, and there seems to be a tendency to multiply them. These organizations have for the most part been the outcome of industrial work and conditions in individual missions, and their work has been carried on in connection with those missions.

But apart from these special organizations, nearly all missionary societies count industrial training as one feature of their missionary effort and encourage such work to some good degree, so that the work now carried on is widespread in its extent and most varied in its character. In India, Ceylon, and Burma alone there are no less than one hundred and eighty-four centers of industrial work.

To gather up the real results of a beneficial nature of this phase of effort would mean to go below the surface results and to study social changes wrought, as also those in the thought and character of the people.

While compelled to omit other lands, so far as de-

tailed reference is concerned, and to be content with the above meager outline touching the lands we have been studying, emphasis is here placed once more on the fact that this feature has taken its place among recognized missionary agencies, and has established its right to be so regarded by showing results important and varied, as well as by its practical and far-reaching program for the future. To those who consider Christianity's scheme of service narrow and unpractical, we commend this item of the program for careful consideration. To such as find no urgency in the appeal of the spiritual destitution of the great masses of the human race, we present the fact of physical deprivation due to the conditions outlined, and at the same time a program for relief, hoping that here may be found a need that shall be recognized as urgent and far-reaching enough to make a real appeal.

CHAPTER IV.

LITERATURE.

The Achievement in the World's Literatures has been Creative and Enriching:

"Missionaries have contributed greatly to the culture of the vernacular languages, and many of them, as scholars, historians, sociologists, or lexicographers, have held a high place in Oriental literature, and have written books of lasting fame and utility."—*Sir Richard Temple, one-time Lieutenant-Governor of Bengal, Governor of Bombay, and Finance Minister of India.*

"Take Christ out of literature; take Christian theology out of literature; take Christian ideas and sentiments out of literature; take Christian history and institutions out of literature; take Christian charity and tenderness out of literature; take the Christian idea of immortality out of literature; and what vacuums will be produced! Whole volumes will disappear by thousands and by thousands of editions. Entire chapters will be torn from numberless volumes, millions of pages will be mutilated by the remorseless scissors, and logical order and continuity will be turned into chaos. Whole shelves and entire alcoves in our libraries will be emptied. Christ is the greatest element in the world's literature."—*Dr. Daniel Dorchester.*

In the year 1800 the Bible was available for only one-fifth of the world's population, and before the end of the nineteenth century only about one-tenth were deprived of the privilege of reading it in their own languages.

CHAPTER IV.

Literature.

A STUDY of the progress of Christianity can not overlook the literary results that have been reached. Even one's first thought will recognize that much has been done, for that first thought will give credit for great accomplishment in the line of Bible translation, publication, and distribution. To this work will be added, on a moment's reflection, a large volume of Christian literature in the form of books and tracts. Probably with such recognition of the literary results of Christianity's development and influence most people will stop. But while going thus far they may not get any adequate conception of the real extent of the work along those lines even, while the broader results—for there are such—will be entirely overlooked. The object of this chapter is twofold: *First*, to give some idea of the real extent of the work along the lines generally recognized; and *second*, to call attention to the broader field of Christianity's influence in literature.

It is not our purpose to consider the amount of labor put into this work, but simply the results. During the modern missionary period the Bible has been translated into 456 languages, and of these only 10 had been issued before the dawn of the nineteenth century. The whole number of languages into which the Bible has been translated from the first has approximated 500, but of these 40 are now obsolete. In the year 1910 the

Bible was in circulation in 452 living tongues. It is an absolute impossibility to get figures that will show how many copies have been issued, but a study of what has been done is suggestive. The British and Foreign Bible Society has issued since 1804 copies aggregating 175,000,000 in 373 languages and dialects. The number now issued annually is over 5,500,000; the circulation, outside of Great Britain, is over 3,000,000 copies a year, and of these over two-thirds are circulated in foreign mission fields.

The National Bible Society of Scotland has issued a total of about 20,000,000 copies, and the number issued annually now is almost 1,000,000, more than three-fifths of which are issued from foreign depots.

The American Bible Society has issued about 75,000,000 copies. The present annual issue closely approximates 2,000,000, of which about two-thirds go to foreign fields. During the past twenty-five years this society has sent to foreign lands in cash and books for its foreign agents more than $3,000,000, and in cash to the various foreign missionary societies nearly $500,000. It has aided in translating, publishing, or circulating the Bible in more than one hundred languages and dialects.

Thus these three societies have issued about 270,000,000 copies of the Bible and are at present circulating annually about 8,500,000 copies. While these are the three largest societies, there are many smaller ones that have an aggregate annual issue of about 250,000.

It is worthy of special notice that this work has been going forward by leaps and bounds during the past century, for in that century alone the Bible was translated into 446 new languages and dialects. In one decade, 1882-1892, the Bible was given to the people of five new languages or dialects each year. The result

of this work was that, whereas at the dawn of the century only one-fifth of the population of the globe had the Bible available in their own languages, before its close only one-tenth spoke languages into which the Bible had not been translated.

Side by side with the above work another phase of the literary work has been prosecuted—namely, the providing of a Christian literature in all foreign mission fields as well as enlarging it in lands called Christian. We can only touch on what relates to the foreign fields. Religious tract societies and Christian literature societies have sprung up as if by some magic touch and have been doing a work the extent of which in quantity may be fairly well appreciated but whose influence can not be measured.

The Religious Tract Society, London, has been at work since 1799, and has put in circulation, in round numbers, 3,500,000,000 copies of tracts and books, while its present annual issue is about 53,750,000 copies. It now issues about 700 distinct works each year, of which about half are tracts. Its publications are issued in 232 languages, dialects, and characters. Its contributions for foreign missions by grants of money and books, or even printing material, had up to 1899 averaged about $100 a day for its entire existence, and aggregated $3,669,933.

The Society for the Promotion of Christian Knowledge, London, has since 1807 put in circulation 538,810,490 copies of books and tracts, and now sends forth nearly 14,000,000 copies a year. The American Tract Society, New York, was organized in 1823. Its work has aggregated almost 500,000,000 copies of books and tracts, and of late years the annual circulation has been about 2,500,000 copies. It has aided the work in 153 languages and dialects. Excluding periodicals, 8,176

distinct publications stand to its credit, comprising 36,780,726 volumes, and tracts to the number of 480,500,000.

In addition to these societies there are many smaller ones, while these great agencies carry on their work through large numbers of auxiliary societies in the foreign fields. To mention just a few of these societies whose work takes a wider range:

The Christian Literature Society of India carries on work from five great provincial centers in India, and one in Ceylon, and issues annually over 1,250,000 copies of Christian books, booklets, and pamphlets. The work of this society is duplicated in kind, but not in volume, in many other mission fields. These societies, however, take us beyond the range of our study of Bible translation and religious tract publication, and we find ourselves in the broader field of general literature which is stamped with Christian thought and brings to the front Christian ideals. Christian missionaries have recognized the importance of providing for the students of non-Christian lands text-books that are calculated to instil proper moral and ethical principles and ideals. The teachings of Christ, as given in the Scriptures, being fundamental to the best type of character and life, the principles He taught are made the basis of the teaching of the young. These societies seek to further the end of morality and good government by incorporating Scriptural principles and truths in the text-books used in the schools. In addition, the whole life of the people is taken into account, and books and pamphlets are issued that call attention to reforms needed in the social and religious life of the people, and in relation to health, and, in fact, everything affecting family and village life. The real work accomplished can only be partially judged

by such results as appear on the surface of the life and thought of the people.

But the literary results of Christianity have gone even further. Still leaving to one side the great Christian literature of Christian lands, we note the results abroad. While Christianity has gained converts from non-Christian populations that have had extensive literature, and has then added thereto extensive strata that are Christian in substance and in tone, it has also made its way among those of non-Christian faiths whose languages can boast no literature, nor even the first step thereto—an alphabet. In such cases—and there are many—the languages have been reduced to writing, and in addition to the Bible a Christian literature has been created and school books prepared. It is claimed that one hundred and twenty spoken languages have been reduced to writing and provided with a Christian and educational literature.

In foreign mission fields, too, periodical literatures, Christian in character, have been created. There were no less than 378 such publications when the latest statistics were compiled. According to those statistics, India leads the way with 148 publications, and Japan follows with 56, while China and Africa report 32 each. Other countries report as follows: South America, 23; Ceylon, 20; Mexico, 17; Burma, 8; while the West Indies, Turkey, and Madagascar report 6 each; Oceania, 4; Malaysia, Korea, Greenland, and the missions in Canada, 3 each; Alaska, Persia, and Syria, 2 each; and Assam, Formosa, Palestine, Siam, and Bulgaria, 1 each. That the compiled statistics represent the whole work, one can hardly believe, but the figures are suggestive of widespread work along literary lines.

To facilitate this literary work another agency has

been employed—namely, publishing houses and presses under missionary direction. This department of effort has been made a feature of the work in nearly all lands, and the aggregate of the institutions reported is 159. The yearly issue of copies of books, booklets, and tracts has reached the large sum of almost 12,000,000, with nearly 400,000,000 pages, although the report is incomplete at some points.

The above will surely emphasize the fact that the outcome of recent missionary effort in the direction of building up literatures for the benefit of the nations has been very great. No more than mere mention can be made of the fact that helpful work has been done by the compilation of dictionaries, the production of grammars, and in some cases the writing of technical works. No slight additions have been made to the character and influence of these literatures by the work done in the line of hymnology. To go into these details would require too much space, and they are left with the mention.

Thus far the subject has been outlined as it relates to the foreign mission field of the Church. Great, however, as the literary outcome there has been, it is only a fraction of that which marks the work of the Church in all the lands it has touched and through all the centuries of its history. From the time that the apostolic writers, under divine inspiration, wrote for the coming ages, the Church has been building great literatures in many tongues. The literatures of Christian lands have become surprisingly large, and a Christian tinge characterizes them in almost every part. Poor, indeed, would the world's literatures of to-day be made if all the Christian elements were removed. Essayists, poets, orators have all found their loftiest themes along the

lines of the Christian faith, while historians and novelists have drawn from the same source to illuminate their pages. The aggregate of the literatures that all non-Christian faiths have produced through all their history is small as compared with those that have grown up under the inspiring influence and fostering care of Christianity. All the sacred books of all the non-Christian faiths combined are not as widely available, linguistically considered, as the Word of God, nor can they compare with it in either the aggregate of copies issued or annually distributed. All the non-Christian faiths combined can present but meager results in quantity or quality in what we call hymnology compared with Christianity. The same fact holds if other fields of literary production be searched. Christianity is rich in her literature, and with her riches she has been enriching all nations and tribes and peoples and tongues.

CHAPTER V.

SCIENCE.

The Achievement of the Christian Church Embodies Scientific Work of Great Value:

"Few are aware how much we owe them (the missionaries), both for their intelligent observation of facts and for their collection of specimens. We must look to them not a little for aid in our effort to advance future science."—*Professor Agassiz.*

"Zoölogy, botany, and anthropology, and most of the other branches of scientific investigation, have been enriched by the researches of missionaries, who have enjoyed opportunities of collecting in new districts."—*Sir Harry H. Johnston, traveler and scholar.*

W. Douglad Mackensie, M. A., in "Christianity and the Progress of Man," says: "The missionary has proved himself a man of wider interests than some sections of society have attributed to him. From all parts of the world his contributions to science are numerous and valuable, and in some cases have proved themselves of first-class importance. If the transactions of botanical, zoölogical, geological, archæological, enthnological, philological, and geographical societies in Germany, Great Britain, and America were ransacked, they would be found to contain well-nigh innumerable contributions, in the form of memoranda, reports, and discussions, which have been sent by missionaries from all over the world."

The Smithsonian "Contributions to Knowledge" (Vol. XVII) says of Missionaries: "There is no class of men, whether viewed as scholars or philanthropists, who have earned a higher reputation. Their contributions to history, to ethnology, to philology, to geography, and to religious literature form an enduring monument to their fame."

CHAPTER V.

Science.

No more is here attempted than to show that the world movement of the Christian Church has to its credit no inconsiderable achievement along scientific lines. A history of what has been accomplished in this direction by missionaries of the Cross would embrace many names and embody results both diversified and great. A few names only can be mentioned here, and details must be limited. One of the great names in this connection is that of William Carey.

This great missionary, while doing a truly marvelous work in learning Oriental languages, translating the Bible into several of them, laying the foundations of a Christian literature in India, occupying a professor's chair in the Calcutta University, and doing the general work of a missionary, gave himself to the observation of plant-life. He established a large garden for the study of India flora. He was elected to membership in the Asiatic Society on account of the value of his contributions concerning the natural history and botany of India. He was the founder of the Agricultural and Horticultural Society of India.

The value of Carey's work may be judged by the following action of the Bengal Asiatic Society on his death: "The Asiatic Society can not note upon their proceedings the death of the Rev. W. Carey, D. D., so long an active member and an ornament of this institution, distinguished alike for his high attainments in the

Oriental languages, for his eminent services in opening the stores of Indian literature to the knowledge of Europe, and for his extensive acquaintance with the sciences, the natural history and botany of this country, and his useful contribution on every hand towards the promotion of the objects of the Society, without placing on record this expression of their high sense of his value and merits as a scholar and a man of science, their esteem for the sterling and surpassing religious and moral excellencies of his character, and their sincere grief for his irreparable loss."

Another great name in this connection is that of David Livingstone. It may not be generally known that Livingstone, in addition to the wonderful work he accomplished in opening up new territory embracing about one million square miles and dealing slavery a blow from which it could never recover, laid the scientific world under peculiarly heavy obligation to him. His investigations and the carefully recorded results covered a wide field. The sciences benefited are geology, hydrography, botany, and zoölogy, so far as Africa was concerned. He also attempted to give an accurate idea of the form and structure of the African Continent. His work inspired respect in the scientific world.

Of Livingstone's work Sir Bartle Frere wrote as follows: "As a man of science, I am less competent to judge, for my knowledge of his work is, to a great extent, second-hand; but, derived as it is from observers like Sir Thomas Maclear and geographers like Arrowsmith, I believe him to be quite unequaled as a scientific traveler in the care and accuracy with which he observed. In other branches of science I had more opportunities of satisfying myself, and of knowing how keen and

accurate was his observation, and how extensive his knowledge of everything connected with natural science."

Two brothers, the Reverends J. T. and L. Halsey Gulick, did scientific work of no ordinary value while prosecuting their missionary work in the South Sea Islands.

Without extending the list of special names, attention is called to the general statements found on the introductory page of this section—statements that show the wide scope of scientific work done by missionaries, and also suggesting that many have contributed to the aggregate results.

The science of anthropology has naturally gained more through missionary research than any other, for missionaries have not only come into close touch with well-nigh all races and peoples, but their touch has been sympathetic. They have of necessity had to do with the many-sided life of the people. Apart from brief reports they have furnished their mission boards, and the special contributions to periodical literature, missionaries have written many books concerning the peoples among whom they have labored. These books treat of the vital things concerning the people, their customs, religious and social life, their physical condition, and their religions and languages.

In this connection, too, a further tribute to missionaries for scientific work may be given.

Mr. H. H. Johnstone, an African traveler, thus wrote in the nineteenth century, as far back as 1887: "Indirectly, and almost unintentionally, missionary enterprise has widely increased the bounds of our knowledge, and has sometimes been the means of conferring benefits on science, the value and extent of which itself was careless to appreciate and compute. Huge is the debt

which philologists owe to the labors of British missionaries in Africa.

"Zoölogy, botany, and anthropology, and most of the other branches of scientific investigation, have been enriched by the researches of missionaries who have enjoyed unequaled opportunities of collecting in new districts."

It is pleasant to record such facts as the above out of a great mass of testimony which of itself would make a volume. Such sidelights on the largely incidental results of missionary activities in this and other lines we have touched should lead those who have lightly discredited missionary work to revise to some degree, at least, their declared judgments.

CHAPTER VI.

EDUCATION.

Teaching had a Place in the Divine Program:

"And He (Jesus) went round about the villages teaching."

—*Mark 6: 6.*

"And the things which thou hast heard from Me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—*Apostle Paul.*

"The record of the work done by the first missionaries in India reads like an Eastern romance. They created a prose literature for Bengal; they established the modern method of popular education; they founded the present Protestant Indian Church; they gave the first impulse to the native press; they set up the first steam-engine in India; with its help they introduced the modern manufacture of paper on a large scale; in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages. The main part of their funds they earned by their hands and heads. They built a college which still ranks among the most splendid educational edifices in India."—*Sir William Hunter, author of the "Imperial Gazetteer of India."*

Doctor Cust, in "The Languages of Africa," speaks of missionaries as those "who, as it were, in the course of their striking hard on the anvil of evangelization, their own proper work, have emitted bright sparks of linguistic light, which have rendered luminous a region previously shrouded in darkness, and these sparks have kindled a corresponding feeling of warmth in the hearts of great, and to them personally unknown, scholars, working in their studies in Vienna, Berlin, or some German university—scholars who, alas! cared little for the object of the missionaries going forth, but rejoiced exceedingly at the wonderful, unexpected, epoch-making results of their quiet labors."

CHAPTER VI.

Education.

Vital Christianity has ever been awake to the importance of education, and its onward movement has meant intellectual life and growth, as well as spiritual enlightenment and development. It is no doubt true that we owe the popular education of modern European countries to Christianity. It arose after the Reformation. Germany and Scotland led the way, England and France followed, but more slowly. Where the Reformation did not go, popular education has failed to this day to make much headway. Spain and Italy may be cited in proof.

Christianity does not reach its best except where the Bible is most widely read and most vitally touches the life of the people. And where the Bible is read and studied it proves an inspiring power not only in the heart, but in the mind as well—and here is the secret source not only of the needed inspiration to education, but also of what itself is educative, for the Bible has educational value. There is no other book that means so much as mere literature, for it is a library of the best; or touches so much a range of practical themes in a practical way; or reaches so sublime ideals of character, life, and duty; or presents so noble a philosophy; or broadens the mind by the revelation and discussion of so great themes. Where such a book goes, education advances, and where the Bible is circumscribed in its distribution there will be found wanting the living

power that makes for intellectual advancement. But where the Christian missionary goes the Bible goes, schools are started, educational systems appear, and the people become educated.

The process is a perfectly natural one. Take any community of savages anywhere that has come under the influence of the gospel. The simple parts of the New Testament are the first subjects taught. A little knowledge imparted by word of mouth means two things: The desire to know more, and the desire to read it out of the book for one's self. By most natural processes one goes on to study the elementary branches of a general education, while some get a broader vision and demand even the higher branches as well. Institutions are demanded as a matter of course, and the simple school under a tree, with the dust of the earth for slate and blackboard, proves to be only the first rung in the ladder; but speedily others are added until colleges and normal and theological schools grow up. Such is the educational advance that accompanies the work of world evangelization carried on by the Christian Church. More than this, there is no such movement successfully fostered under any other system.

But there are countries not a few where the missionary finds people with a literature and educational systems, and with law codes and philosophers. Such was true in the case of China, India, and to some extent of Turkey. What has the Christian propaganda done for education in such lands? Here the influence has been no less marked, but it has been transforming rather than creative. The educational methods of China, India, Turkey, and other lands where Christianity has found such conditions as have long prevailed in these lands, have been revolutionized by missionary effort. The old

methods, stereotyped and ill-adapted as they were, have given place to those suggestive of life and effort and adaptation. The system in China of memorizing the old classics has given way before that system which has followed Christianity's entrance, as has also the system of mere memorizing and repetition in India, and also its geography based on mere imagination.

Education was, in the case of woman, in some lands placed under the ban by a social custom—as in India, where any opportunity to learn to read and write was accorded to the temple-girls only, so that this ability was counted as a mark of an immoral life. Such hindrances as this, and those of the zenana system and child marriage, have stood in the way of education among girls and women. When Doctor Duff came to understand these conditions, he remarked: "Female education in India, so far as I can see, is hopeless. You might as well try to scale a wall five hundred yards high as attempt to give Christian education to either the women or the girls of India."

The wives of the missionaries and the single ladies sent out by the mission boards have done a wonderful work in this direction. One wonders to what influence the women could have looked for relief had Christianity not come to them. Governments are slow to deal with matters deeply rooted in social customs and religious practice, and commerce does not interest itself with codes of education and the uplift of the socially depraved. Then, too, there is no system or movement among men that is adapted, by its sympathetic interest and its spirit of life, to such a work. The Christian faith with its messengers of sympathy and love can accomplish the result demanded. In referring to this phase of mission work, President Washburn, of Robert

College, said: "The attacks made upon this work, although not altogether without excuse, were undoubtedly a mistake which put back the missionary work of the East a quarter of a century. The result of this interesting and noble work is that both Moslems and Catholics have been aroused throughout the empire. Whereas in that empire in 1829 there was not one school for girls, to-day there is hardly a town in which girls may not learn to read."

Says Doctor James S. Dennis in treating of education in India: "It is education that creates in the Indian mind a taste for the literature of the modern world and breaks the spell of the ancient Indian classics, which, however worthy of admiration as examples of philosophic acumen and speculative genius, are of little value for all purposes of practical instruction in this age of the world. The demand for fresh and informing literature in all branches of knowledge is stimulated, journalistic enterprise is promoted, mission and native presses and publishing houses are multiplied and kept busy, while an era of wholesome, instructive, and timely literary activity is being rapidly developed. The founding and enriching of museums of science for the encouragement of learning are additional features of this intellectual renaissance."

He says also, and most truly: "The educated upper classes, who have been trained in the atmosphere of non-religious and non-missionary institutions, are confessedly not zealous in desiring or working for the education of the masses. The educational enthusiasm which plans large things for the benefit of all classes of the Indian population has pertained almost wholly to the program of missions; even in the case of non-Christian progressives, where we find an approach to this

enthusiasm, it can, in large measure, be traced to the example and influence of missions."

In no country has mission education been more firmly pressed, in none have greater difficulties been met or greater successes won than in India. In a country where the religious spirit prevails as here, Christian education, to be of any evangelistic value, must be markedly and always Christian.

The British blue book on the "Progress of Education in India," published in 1904, bears this testimony: "From a very early date missionary societies have played an important part in the development of Indian education."

Sir Andrew H. L. Fraser, late Lieutenant-Governor of Bengal, bears testimony to the practical character of the education given in mission schools in the following words: "It has been my policy to find out the school from which boys who are candidates for government service come, and I find that the best boys have come from missionary schools and colleges."

Protestant missions have always laid special emphasis on education. Schools spring up as by magic in the trail of the missionary. Books are circulated broadcast. The informing of the mind and the stimulating of thought are ever prominent. It is a suggestive fact that a desire for education speedily appears where Christianity has been accepted. This is true not merely as applied to knowledge of Christian truth, but to secular knowledge as well.

The extent of missionary education can be gauged in part only by the statistics of educational institutions. In addition to all that can be included in statistical tables, there is a constant work going on in village communities that tends to open the mind and to impart important

knowledge. Figures that speak of the extent of organized educational effort are here given:

Grade of Institution.	Number	Number of Pupils
Universities and Colleges	86	8,628
Theological, Normal Schools, and Training Classes	522	12,761
Boarding and High Schools	1,714	166,447
Industrial Training Institutions and Classes	292	16,292
Elementary and Village Schools	30,185	1,290,357
Kindergarten-Schools and Classes	115	5,597
Medical Schools and Schools for Nurses	67	651

The extent of these various phases of the educational agency is shown by the fact that all of them have a place in the work of the Church in the following countries, namely: Africa, China, India, Japan, Persia, Turkey, while nearly all are represented in all other great mission fields of the Church, and doubtless in some of these fields work on additional lines has been opened since the latest reports were compiled. It is also probable that some reports lacked in completeness. But according to printed reports the following lands lack in only one out of the above list of educational agencies, namely: Burma, Ceylon, Korea, Mexico, Madagascar, Syria, South America.

The above figures speak of a great work accomplished and of foundation laid for a yet broader and in every way more beneficent work in the future. We wish to emphasize again the fact that the real stirring of intellectual life goes much beyond the comparatively narrow circle reached within the walls of educational institutions. These lands are surely in the dawn of an intellectual renaissance, the beginnings of which must be credited to Christian missions. Happy will these lands be if the Christian Church plans so wisely and gener-

ously in the directing of this educational movement that the gospel of Christ shall leaven the whole mass of the intellectual life of these lands. For the Church to withhold her hand to-day from the liberal sowing that will mean such a harvest will, and can only, mean that antagonistic faiths shall touch the movement with a blighting influence. To-day is most surely the day of opportunity in this direction. The Church of Christ in Christian lands must decide whether the streams of intellectual life now being set in motion in non-Christian lands shall flow within the broad banks of Christianity's onsweeping flood or be turned into sluggish channels by faiths that have no power to develop and direct intellectual life and thought. The day of greatest opportunity is the day of the small beginnings in this respect.

But attention must here be called to the fact that we have only referred to the work in foreign mission lands. The educational outcome of Christianity's advance, however, appears in Christian lands, in the institutions built up and in the training given, and even more, perhaps, in the educational impulse that has been created around the globe. In the contemplation of such a subject one speedily realizes that he can not hope to do more than call attention to a greatness that can not be measured. The educational impulse has never been wanting where vital Christianity has held sway. The great lands dominated by the Protestant faith have felt a mental awakening, and education has flourished. It has permeated all sections of these lands and touched all classes of their peoples. Thought has been stimulated and mental power developed. As the result, inventions have been numerous, the conditions under which man labors have been greatly improved, and a great influence has been exerted over less favored lands.

CHAPTER VII.

SOCIAL AND HUMANITARIAN.

Christianity's Program Provides for Achievement Along Social and Humanitarian Lines:

"The healing of the seamless dress
Is by the bed of pain;
We touch Him in life's throng and press,
And we are whole again."—*John G. Whittier.*

"Bear ye one another's burdens, and so fulfill the law of Christ."
—*Apostle Paul.*

"Seventy years ago (I quote from a statement published in India in the *Indian Watchman*) the fires of Suttee were publicly blazing in the presidency towns of Madras, Bombay, and Calcutta, and all over India the fires of Suttee, in which the screaming and struggling widow—in many cases herself a mere child—was bound to the dead body of her husband, and with him burned to ashes. Seventy years ago infants were publicly thrown into the Ganges, as sacrifices to the goddess of the river. Seventy years ago young men and maidens, decked with flowers, were slain in Hindu temples before the hideous idol of the goddess Kali, or hacked to pieces as the Meras, that their quivering flesh might be given to propitiate the god of the soil. Seventy years ago the cars of Jaganath were rolling over India, crushing hundreds of human victims annually beneath their wheels. Seventy years ago lepers were burned alive, devotees publicly starved themselves to death, parents brought their children to the banks of the Ganges and hastened their death by filling their mouths with the sands and the water of the so-called sacred river. Seventy years ago the swinging festivals attracted thousands to see the poor, writhing wretches, with iron hooks thrust through the muscles of their backs, swing in mid-air in honor of their gods. For these scenes, which disgraced India seventy years ago, we may now look in vain. And need I remind you that every one of these changes for the better is due directly or indirectly to missionary enterprise and the spirit of Christianity? It was Christian missionaries, and those who supported them, who proclaimed and denounced these tremendous evils." —*Canon Hole, in an address at Nottingham, England, June 15, 1887.*

"In comparing India at the beginning of the century with the India of to-day, a great improvement is to be noted in the moral and social conditions. The prohibition of human sacrifice and of torture in the religious rites, of the burning of widows, of the killing of female children, and the efforts at reform in the practice of child-marriage are all direct results of the exposure and condemnation by the missionaries. The establishment of schools and colleges, which was inaugurated by the missions, has created a widespread zeal for education hitherto unknown in the land. The awakened interest of the Brahmins in the purification of their religion, and the efforts of reformers to establish a Hindu worship more in accord with the enlightened spirit of the age, are the direct outgrowth of the preaching of the gospel of Christ. If not a single conversion could be recorded in the past century, these reforms and blessings alone would be an abundant reward for all the labors of the missionaries and the money contributed by the Churches for their support."—*The Hon. John W. Foster.*

CHAPTER VII.

Social and Humanitarian.

Christianity has, from its beginning, had a place among the forces that make for the improvement of the social order. In non-Christian lands there is no program for such service, and in lands where the Christian system has a place only in name, social conditions are but little improved. Where, however, the Christian faith has taken such hold upon the people that a real spiritual life has been generated, social conditions have been changed to a marked degree. In such cases social conditions such as are found in non-Christian lands mar a picture otherwise beautiful. Thus slavery, polygamy, divorce, destruction of child-life, child marriage, enforced widowhood, caste distinction, intemperance, and immorality appear in darker hue amid a Christian civilization than anywhere else. Against such things Christianity by its very nature stands opposed, and when Christianity enters where these prevail, or when these appear where Christianity holds sway, a contest is sure to take place. The history that stands in proof of this statement is so extensive and relates to so many lands that it can not be given here even in barest outlines. A few points only can be given in proof, and the reader must be referred to the extensive literature that is available on the subject.

The Roman Empire furnishes our first viewpoint. It has seemed strange to many that Jesus Christ spoke no word directly dealing with some of the greatest evils

of all time—evils that flourished when He lived. It is enough, however, that He inculcated great principles that put the faith and the Church that bear His name in eternal opposition to those social evils. His sensitive nature must have suffered more than we can understand as He lived where slavery flourished and womanhood was degraded as under Roman rule. But the Roman rule was wide-flung, and He who could drive out from the temple the things that polluted could not thus purge the Roman world of its traffic in human flesh and its low ideals of womanhood. Be it noted, however, that the seed sown in the form of great principles and of spiritual life speedily brought forth fruit.

The leaven of Christianity worked silently, and the results were not largely apparent until emperors, Christian in name, ruled the Roman World. Under Constantine and Justinian great changes took place in the social order in respect to woman. What had her conditions been under the greatest empire, and the most enlightened, the world had then known? She was under perpetual male tutelage. Her husband's control over her property was absolute, and his power over her person unlimited. She was held in contempt. She could exercise no authority over her minor children and was not consulted, even, regarding their marriage.

In the case of divorce there was a laxity in the laws that robbed marriage of much of its sacred character. "Until death us do part" had no place in the marriage service and no assured place in actual life. Either party could secure legal release by expressing the wish in writing. It is claimed that women used their right in this direction more frequently than did men. We need hardly be told that vice prevailed to an alarming degree in Roman family life when we consider the place

assigned to women and the laws governing divorce. Concubinage was allowed, and adultery was common. The first centuries of Christianity synchronized with the lowest debasement of Roman family life and the deepest degradation of the social order.

Here was Christianity's first field of action; such the conditions the gospel sought to change. To this great task the Christian faith brought an exalted ideal of the marriage relation. It had no loose teaching to present, for Christ Himself had set the highest value on marriage. There was to be divorce for adultery only, while concubinage and polygamy were outlawed. Marriage was to be held most sacred, being typified by the mystical union between Christ and His Church, and personal purity was strictly enjoined and then stressed by the declaration that the body is the temple of the Holy Ghost.

The first Christian emperor of Rome, Constantine, while not embodying the highest type of Christian manhood either in ideal or in life, sought to model the social order by applying the principles of the gospel. The duty of marital fidelity on the part of both husband and wife was emphasized by legal enactment, while concubinage was prohibited and adultery made a capital offense. Under him, and under Justinian, advance was made; but that advance was gradual, and retrograde movements often set in.

We can not fail in this connection to call attention to slavery, which flourished at this period. The world has, perhaps, never witnessed a worse condition in respect to the enslavement of man by his fellow than prevailed there when Christ came to declare liberty to the captive. The Roman galley and mine stand for scenes of inhumanity and oppression that the imagina-

tion can not picture. Slavery's attendants, vice, degradation, and misery, flourished. The greatest philosophers and the best products of non-Christian philosophic systems failed to get a vision of the debasing influence slavery was exerting on both master and slave. Christianity first demanded humane treatment of the slave, and even emphasized the bond of brotherhood between slave and master. As in the case of woman, some advance in the amelioration of the condition of the slave was made during the reigns of Constantine and Justinian, but progress was slow. It was not, however, until the ninth century that the direct order against slavery was issued, and to Saint Theodoret of Constantinople belongs the honor. His order is worthy of record: "Thou shalt possess no slave, neither for domestic service nor for the labor of the fields, for man is made in the image of God."

Apart from the fact of enforced labor, the slave was degraded in the eye of the law, being denied all civil rights; being regarded as property subject to sale and purchase; by being denied all property rights, and even of legal parentage, since for him there was no legal marriage; by being deprived of all appeal to the courts and excluded from witnessing in court, his testimony not being legal unless given under torture. In addition to the usual features of slavery, that of the Roman Empire, in the early ages of the Christian Church, had a special feature. Slaves were made use of in the licentious and cruel sports that characterized that age. The mind would revolt against accepting the reports that come down to us were they not in harmony with the many terrible features of that bloody age. It is hard for us to believe that even a Roman emperor would continue for one hundred and twenty-three days, as

Trajan is said to have done, a bloody contest in which ten thousand prisoners and gladiators contended in the arena.

Another feature of the social order was the destruction of child-life. The feeble or deformed were ruthlessly destroyed, whether boys or girls, and large numbers of girls, especially of the poor, were cast out to die. In addition, the power of life and death was given to the father over his children. Surely in this darkest night of heathen profligacy and degradation of manhood and womanhood one sees the greatness of the need of such teaching as Christ came to give and such a life as He sought to implant. Rugged was the field and thin and thorny the soil, for the most part; but transformations were gradually effected that stamp the power at work as the power of the Living God.

As we move on to Northern Europe and in point of time to the Middle Ages, we find much the same conditions prevailing as we found in the Roman Empire at an earlier date, both in regard to woman's legal rights and to slavery, though woman was more highly esteemed, on the whole, and hence her condition was somewhat improved. Here Christianity exerted its influence, gradually relieving the darker features of the picture. That the Church was alive to the unchristian character of slavery, and bitterly opposed to it, is proven by the fact that thirty-seven Church councils are reported to have taken action looking to the amelioration of the condition of the slave. Gradually, even where slavery itself was not placed under legal ban, special rights and privileges were accorded to them, as, for instance, in England, special concessions for feast days and Sundays. Action favorable to the slave finally went so far that emancipation of slaves frequently took place, and

finally under William the Conqueror a law was passed that forbade the slave trade. While the Roman Conquest retarded the movement, the ground lost was regained, and more, under Henry II.

If the position that amelioration of the condition of woman, the gradual rise of a feeling against the enslavement of man, and a higher value on child-life, together with many other changes for good in the social life of the people, placed to the credit of Christianity must be challenged, we call attention to the following facts: *First*, the principles taught by Christ and the whole effort of His life were directed to relieving distress and exalting the individual. *Second*, where those principles have been inculcated, and His life has been accepted as the ideal for humanity, such improvements as we have sketched have taken place in the social life of the people. *Third*, non-Christian lands show no such tendency up to this present time, except as Christianity has entered, and where it is entered that tendency has speedily appeared and increased as the influence of the Christian faith has widened. Attention may here be called to the foot-binding custom in China and the exposure of the new-born babes; to polygamy, concubinage and the looseness of the marriage relation among Mohammedan people everywhere; to the ban upon female education among the Hindus, with child marriage, enforced widowhood, polygamy, and other features of the social system that degrade woman. It may be noted, too, that in India and China there were great thinkers, and that their systems of philosophy and their great and ancient literatures forbid placing these great peoples among the barbarous nations. In fact there is evidence to prove that in India woman's place was a worthy one in the far-distant past of the Aryan race, and that her

degradation has become more and more marked in spite of philosophy and in spite of a litertaure that exalts her far above the place she occupies in practical, every-day life.

In our modern life and under a Christian civilization slavery, when it appears at all, excites stern resentment, and the clamor at once excited for its overthrow shows the true spirit of the age. No more need be said to show how great has been Christianity's triumph in this respect. Perhaps the triumph is greater here than at any other point of the social program. The victory won for childhood has been great indeed; but conditions still exist that are at variance with the principles of the gospel, and call for speedy change. While the outcome is such as to warrant a special tribute of praise to God, we must not close our eyes to the real conditions and fail to note what yet remains to be done. The victory has not been fully won when child-life is safe from destruction at its very beginning if it is then subjected to the grievous wrong of overtaxing work under conditions that deprive of playtime and sunshine and school, as is too often the case now because the mine and factory are allowed to swallow up child-life.

The place given to womanhood under Christian civilization by the law, in respect to personal and property rights, is in such marked contrast to that accorded to non-Christian womanhood anywhere that one sees hope for the latter only in that which has brought elevation to the former. It is not too much to say that what we understand by the word "home" is known nowhere outside the pale of Christian civilization. The languages of non-Christian peoples can not express at all the thought of home, and the best translation of those words that so wonderfully thrill the hearts of

those who have known the *home* Christianity has established, "Home, home, sweet, sweet home," would cause no thrill in any human breast.

The freedom given to woman in Christian lands is a surprise to non-Christian women. The contrast marked by that freedom as compared with the Purdah system of the Mohammedans, and of the high-caste Hindus, indexes woman's physical vantage ground under Christianity. We must here say that, while the great Christian governments of the world are above the non-Christian ones in respect to law, and their peoples far more advanced in social life, there remain yet many abuses to be corrected and many wrongs to be righted. Probably along no line has the achievement of the world evangelization movement been more clearly marked than along that of the social order; but it is not our object to picture that outcome in a light not warranted by facts or to attempt to prove that the social results sought through centuries have been already reached. The love of money and unbridled passion still bind social evils upon the countries called Christian, and too often the use of unholy means secures them legal perfection. Marriage is held less sacred than it should be, and is too often contracted with less calm thought than is used in a matter of ordinary business. Sometimes, also, it is severed as easily as a civil contract. Selfish interest leads to oppression akin to slavery, and while the law gives equal rights, the might of wealth deprives many of rights inherent in manhood and womanhood and nullifies the law from which they have a right to expect protection or redress. And further still, even where the law declares for equality, and the caste system has no place, a class system has grown up that has built up barriers utterly inconsistent with the spirit

of brotherhood Jesus taught and exemplified. Well may we rejoice over the social improvement gained, but let us at the same time lift up our eyes and look upon real conditions with no prejudiced view, but determined to know the facts. Thus only can the people of God get a vision of present need that will lead to the service needed to complete the good purpose already pushed so far towards realization in the social life of Christian nations, and prepare the way for the broader vision that takes in all non-Christian peoples who still groan under social disabilities that Christ came to remove.

Let us try now to get a little closer view of the subject in respect to the organized work now being carried on in lands where non-Christian systems prevail, passing by similar work in lands called Christian, since we know, to some degree at least, what is being done there. The following table of institutions will show the kind of work that is being carried on, while the number of institutions and the number of inmates will show the extent of the work:

Kind of Institution.	Number.	Number of Inmates.
Orphanages	271	20,383
Leper Hospitals and Asylums	88	6,769
Homes for Untainted Children of Lepers	21	567
Homes for the Blind and for Deaf Mutes	25	844
Rescue Homes	21	856
Opium Refuges	103	2,548
Homes for Widows	15	410
Industrial Homes	28	1,789
Medical Hospitals	576	....
Dispensaries	1,077	....
Hospital In-patients	....	164,751
Dispensary Treatments for Year	4,235,375	....
Outside Patients	145,945	....
Total Individual Patients	4,317,064	....
Total Treatments	7,578,942	....

Kind of Institution.		Number.	Number of Inmates.
Surgical Operations—Minor	120,481		....
Major	36,897		....
Total		157,378	....
Schools and Classes		111	830
Schools and Classes for Nurses		98	663

The above figures show the channels through which the Christian Church is attempting to give relief to the people in foreign lands. Apart from the results that can be seen, we may confidently believe that through such a ministry as the followers of Christ are exercising among the darkened peoples of those lands some spiritual light will surely shine in upon their spiritual darkness.

CHAPTER VIII.

A CHRISTIAN AND MISSIONARY APOLOGETIC.

The Results of the Christian Propaganda are its Best Apologetic:

"In the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water."—*Isaiah 35: 6, 7.*

"All that we call modern civilization, in a sense which deserves the name, is the visible expression of the transforming power of the gospel." —*James Anthony Froude, in "Short Studies on Great Subjects."*

"All things grow sweet in Him,
He draws all things unto an order fair.
All fierce extremes that beat along time's shore
Like chidden waves grow mild,
And creep to kiss His feet;
For He alone it is that brings
The fading flower of our humanity to perfect
blossoming."

"I believe, notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined."—*Lord Lawrence, one-time Viceroy of India.*

"After eight years at the Colonial Office and Admiralty, I have a profound contempt, which I have no desire to disguise, for those who sneer at missions."—*The Earl of Selbourne, First Lord of the Admiralty.*

"The great characteristic of Christianity, and the proof of its divinity, is that it has been the source of the moral development of Europe, and that it has discharged this office, not so much by the inculcation of a system of ethics, however pure, as by the assimilating and attractive influence of a perfect ideal. The moral progress of mankind can never cease to be distinctively and intensely Christian as long as it consists of a gradual approximation to the character of the Christian Founder. There is, indeed, nothing more wonderful in the history of the human race than the way in which that ideal has traversed the lapse of ages, acquiring new strength and beauty with each advance of civilization, and infusing its beneficent influence into every sphere of thought and action."—*William E. H. Lecky, in "History of Rationalism in Europe."*

CHAPTER VIII.

A Christian and Missionary Apologetic.

The apologetic writings of the Early Church were without doubt an important factor in the work of establishing Christianity more firmly and of extending its bounds. The great apologetic for Christianity for to-day, however, is to be found in what the Church has accomplished under the laws governing its propaganda and the conditions under which the work has been carried on. The mere fact that Christianity has lived and spread abroad in the world may not weigh heavily in an apologetic sense, but the fact that it has extended so widely under the principles governing its propaganda, that its results have been so varied and important to the nations that have pushed it out into all the earth, and that it has everywhere exerted so beneficial an influence upon the peoples it has touched—these facts combined make an apologetic of surpassing worth. Other great religions have arisen and spread widely—as Buddhism and Mohammedanism—but the methods of their propaganda and their influence over the peoples brought under their sway stand in marked contrast to those of the Christian propaganda. We shall refer to the great non-Christian faiths in another section. It must suffice here to merely call attention to a few of the points in which Christianity differs from them.

We do not wish to deal with non-Christian faiths in any flippant or unsympathetic way, for each of those faiths is held sacred by great masses of people who,

through them, are worshiping according to the best light they have. Such religions have lived not because of what they have done to benefit their devotees, but because hearts have been true to the inner impulse to give recognition to the supernatural and in some way assure themselves healthful alliance with beings and forces unseen. We would therefore tread reverently as we walk among these great faiths, although they represent not light, but darkness.

The great non-Christian religions—that of Mohammed alone excepted—were old when Jesus was born in Bethlehem of Judea and accomplished His great mission in Palestine. Mohammed alone, among the founders of great religious systems, came late enough so he could, to any degree, make use of truths and principles Christ had taught. Christianity had no virgin soil to cultivate. Her first victories had to be wrung from zealous Jew and voluptuous Pagan. She had no earthly throne of power, no stored-up treasure, no wealth of learning, and no armed host. We know the standing, size, and equipment of the first band that went forth as the forerunners of an army of conquest that was to tread every land of earth and establish the Kingdom of Christ without any physical and temporal weapons.

Christianity's appeal, too, must be noticed. That appeal was not to selfish ease, temporal gain, or social position. For a long time it was to meet opposition, to suffer persecution even unto death. Or rather the appeal was to a life, a testimony, a service that met opposition and persecution. To no other faith has this fact applied so largely as to Christianity.

At the same time Christianity has made demands that no other faith has ever made upon its people. Its demands, as we have seen, have been made not along

the lines of least resistance, but of the greatest resistance in a man's being. With the inculcation of the principle that the highest life is that of service to others, it has demanded of man that he deny self for others. It has required purity of heart and life, and that lust and passion be not only held in check, but conquered. The culminating point in its demand regarding the spirit of the life is reached when love is exalted so that the demand is to love one's neighbor as one's self, and to carry this to the point where the enemy even is included. Has any other faith made such demands and placed the emphasis on the heart-life, demanding that it be guarded with all diligence?

Again, Christianity's ministry is a broader and deeper one than any other faith attempts, and therefore makes an appeal to more strenuous life and effort. Body, mind, and heart must all be brought under the sway of Christianity and must then be dedicated to service. A day must be set apart each week for rest and worship, the mind must be cultivated and the heart developed. What non-Christian faith puts emphasis on every department of one's being or has touched any one department with the practical touch, or given the impulse Christianity gives?

Christianity, too, stands alone in its ideals in respect to character and life; in respect to relationships in home, society, and in government. Purity and unselfishness in both inner and outer life and unselfishness in actions that bear or may bear on others. What other religion has such ideals, to say nothing of their embodiment in a Single Character and Life lived among men?

Another striking contrast appears if we consider the condition of salvation. In non-Christian faiths where there is any idea at all of salvation it does not touch

such depths as Christianity reaches, nor does it rest on such a foundation. Such as it is, it rests on works, not faith, and therefore makes life a hard service and the goal—salvation—a matter of uncertainty. The power of laying hold upon God is entirely wanting. There can be no possibility of the heart being assured of acceptance with God.

The contrast appears once more in the social system attendant on these various faiths. This is true to a marked degree as regards womanhood and the family life. Woman's place in the social order is in all of them that of inferiority to man—an inferiority that in the most of them is so marked that she can hardly be counted as having any place in the social order beyond that of a servant and drudge. The brotherhood of man, too, is so far overlooked that slavery can flourish under non-Christian faiths, while in the case of Hinduism the religion itself, through its system of caste, antagonizes the very principle of the brotherhood of man.

But in no respect is the contrast these religions present to the Christian faith more strongly marked than in the views held regarding the supernatural. It is when we come to consider God—His nature and attributes—and the nature of the future life that the gulf widens to its greatest extent. Christianity speaks clearly, emphatically, authoritatively. The non-Christian faiths, except Mohammedanism, lack definitiveness and, therefore, authoritativeness where they speak at all, and even Mohammedanism differs widely with Christianity on these important points. We look to other world faiths and ask what other religion has had such a record? Look to Burma and Ceylon or to Japan and China for an answer so far as Buddhism is concerned. The social life and general status of the people

of India must answer for Hinduism, while Turkey, Arabia, Persia, North Africa, and India testify to the fact that Mohammedanism is wanting when judged by its influence on humanity. Who that considers the state of China will claim that Confucianism or Taoism have worked to the benefit of the people as Christianity does? And can Japan commend the Shinto faith? These faiths, one and all, fail in the supreme test—the physical, intellectual, moral, and spiritual uplift of peoples and nations.

But how is it with Christianity? High in ideal, practical in its plan, and mighty in its touch, it has not failed to uplift nations and peoples everywhere it has gone in its world-wide mission. Other faiths have the stamp of human authorship upon them, and the results wrought by these faiths speak of no loftier work than that of man. But with Christianity the stamp of more than a human hand is everywhere apparent.

With these brief contrasts, and such a view of the world conditions, the conviction is upon us that Christianity's advance, and especially its marvelous influence, give it a sure defense. The fact that it has won its converts from all these great faiths does not, we admit, prove its superiority; nor does the fact that people have suffered in its defense, but the fact that it has gained such victories and accomplished such results as it has along so many lines, and done it all under the impulse of love and without carnal weapons, stands as a strong apologetic for the faith of Christ.

Christianity's claim to being of divine origin can be reasonably harmonized with the moral and social and intellectual and spiritual results that follow its advance only on the ground of its truth. The propagation of a lie can hardly be expected to uplift people everywhere

it goes, and make truthful, sober, industrious, pure, and noble all those who come under its benign influence. We point to the outcome of the proclamation of the gospel of Jesus Christ as the power of God unto salvation, and say, "Here is a defense of Christianity that is clear, strong, conclusive—a defense that all can understand." Mr. James Anthony Froude, in "Short Studies on Great Subjects," says, "All that we call modern civilization—in a sense, which deserves the name—is the visible expression of the transforming power of the gospel." And to this we add that such a visible expression of transformation and uplift as the world movement shows should be accepted as a sure defense of Christianity's claim that it has a world mission of world regeneration to accomplish under a divine commission and with a divine empowering.

But whatever weight Christian progress has as a Christian apologetic, it surely has great weight as an argument for missions. The subject already outlined must be a sufficient reason for pushing the world movement to the farthest borders, and throughout the full extent, of every land. Exploration, at great expense of life and treasure, has its defense in the fact of a wider opening up of the world. Scientific research needs no better defense than the assured results in a wider knowledge of the material universe and an increased ability to grapple with problems affecting human life and happiness. The commercial enterprise asks no better defense than increased trade between nations and greater material prosperity give; while the increase of intellectual life and the greater enlightenment of great peoples are accepted as a sufficient reason for pushing the work of education and developing literary activity. Who can

say that each of these fails in its defense when it has such results to its credit.

By the same test—that of its fruits—let the missionary propaganda be judged, and on the same argument let its defense rest. What has the Christian movement to its credit that may serve for its defense? The preceding chapters are an answer to this question. The account is heavy in its favor. To merely summarize: The Church with its wide sweep and its beneficent influence; a no unworthy share in the opening up of the world to trade, and to the knowledge of man, with their resultant benefits to the race; the wide diffusion of spiritual and intellectual life, with resultant strength of character and increased efficiency; a worthy share in scientific research and its manifold results to humanity; an influence that can not be measured, but one that is well-nigh world-wide, constant and beneficent—in the literatures it has created and diffused; social transformations and humanitarian results that have meant release to the enslaved and uplift to the downtrodden and oppressed; a higher and most honored place for women; and hope awakened that brightens the life that now is by shedding light on that which is to come—with these results to its credit does the Christian propaganda need any other defense? In such results it surely has a sufficient defense.

One other point may, however, be mentioned as reinforcing its defense and further strengthening its claim on the support and encouragement of the Home Church, namely—that its reflex influence means spiritual uplift and is essential to its largest growth. This point must be passed here, but it will be emphasized further in answering the question, "Will it pay?"

In support of the argument of this chapter, the following testimonies should have weight:

"I believe the advancement of civilization, the extension of commerce, the increase of knowledge in arts, science, and literature, the promotion of civil and religious liberty, the development of countries rich in undiscovered mineral and vegetable wealth are all intimately identified with and, to a much larger extent than most people are aware of, dependent upon the work of the missionary; and I hold that the missionary has done more to civilize and to benefit the heathen world than any or all other agencies ever employed."—*Alexander McArthur, M. P.*

"If the immediate success of British missions in spreading their religion over barbarous Africa be doubtful, it is consoling to reflect on the immense service which missionary enterprise has rendered Africa, to the world at large, and to Great Britain in particular. . . . It is a force which has effected greater changes for the better in the condition of savage Africa than armies and navies, conferences and treaties have yet done."—*The Nineteenth Century.*

"Wherever you find the missionary, you find in his wake prosperity. He it is who has taught the ignorant native a higher art of agriculture and improved industry, as well as a better religion."—*Philip Knobel, Minister from Holland to China.*

"The objects most worth seeing in India, to my thinking, are neither the Himalayas nor the Taj Mahal, the tomb of Akbar nor the temple of Madura, but the varied triumphs of missionary efforts."—*Doctor John Henry Barrows, Haskell Lecturer to India.*

"Beginning with a prejudice against the work of the missionaries, I was driven by the force of facts and experience to the opinion that missions have been the strongest, as well as most beneficent, influence in causing the movement toward civilization."—*W. M. Ramsay, Archæologist.*

"Tell your friends who do not believe in foreign missions (and I am sure there are a good many such) that they do not know what they are talking about, and that three weeks' sight of mission work in India would convert them wholly."—*Bishop Phillips Brooks.*

"I am a convert to missions through seeing missions and the need for them. Some years ago I took no interest at all in the condition of the heathen; I had heard much ridicule cast upon Christian missions, and perhaps had imbibed some of the unhallowed spirit. But the missionaries, by their life and character, and by the work they are doing, wherever I have seen them, have produced in my mind such a change and such an enthusiasm—as I might almost express it—in favor of Christian missions that I can not go anywhere without speaking about them and trying to influence others in their favor who may be as indifferent as I was."—*Mrs. Isabella Bird Bishop, Traveler and Author.*

"I had conceived a great prejudice against missions in the South Seas, and I had no sooner come there than that prejudice was at first reduced, and then at last annihilated. Those who deblaterate against missions have only one thing to do—to come and see them on the spot. They will see a great deal of good done, and I believe, if they be honest persons, they will cease to complain of mission work and its effects." —*Robert Louis Stevenson, Traveler and Author.*"

"The success of Christian missions nothing but ignorance or prejudice could call in question. But what has actually been accomplished can be fully appreciated only by those who have been upon the ground, and have witnessed the conditions of Pagan nations."—*Dr. E. D. G. Prime, Editor "New York Observer."*

With such facts of human history before us, and with such testimonies as the above—that might be multiplied a hundred-fold—in defense of the Christian propaganda, we submit that this movement should have the hearty support of every man, woman, and child who wants to help in lifting the race to a higher plane of life, service, and outlook.

PART III.—THE PROBLEM.

CHAPTER I.

ITS EXTENT AND CHARACTER.

The Extent and Character of the World-Problem are such as to Challenge the Church to its Best Possible Effort:

"Make disciples of all the nations."—*Jesus Christ.*

"There remaineth yet very much land to be possessed."—*Jehovah to Joshua.*

"Oh, could I picture out the FULL effect
Of that soul-withering power, idolatry,
I'd write a page which, whoso dared to read,
His eye, instead of tears, in crimson drops should bleed."
—*Selected.*

"High walls, closed doors, and jealous foeman's hate
Have ages long held Christless lands enchained,
Whilst Ignorance and Prejudice remained,
Twin sentinels, to further guard the gate.
Determined force of ill doth concentrate
At every point where Light had vantage gained,
Where Truth, at spear-point, hath a hold maintained,
And pricked foul Sin to show its real estate.

"Meanwhile, how slowly move the hosts of God
To claim the crown He hath already won!
Their feet, how slack with preparation shod,
To forward plant the gospel of His Son!

"'Regions beyond!' Will Christ's Church ever dare
In selfish ease to read, 'Beyond His care?' "—*Anon.*

CHAPTER I.

Its Extent and Character.

THE PROBLEM the Church always faces is world-wide in extent. Neither the real extent nor true character of the problem will be fully revealed in the statement that it embraces the discipling of all nations. True, that is the result sought; but what is the condition of the nations, what their extent, and how can the object in view be accomplished? To get an idea of the extent of the work to be done and the extent of the opposing forces, we must not only consider the numbers to be reached with the gospel, but their distribution, together with the character and binding force of the social customs and religious faiths that hold sway. This calls us to a study of the great world-field in respect to its present occupation by the army of Christ, and also of the great non-Christian faiths, with the social and moral conditions that have grown up under their sanction.

The entire world-field is occupied, partially occupied, or unoccupied. So far as non-Christian lands are concerned, the sections that can be called adequately occupied are very few. The forces are of considerable size and are widely distributed in Africa, Asia, and the islands of the sea; but where is the army of occupation large enough to meet the conditions of conquest? What missionary can be found in India, China, Japan, Africa, or in the island field who does not traverse at times wide sections of the field he is supposed to occupy without seeing a trace of any kind of Christian activity, and

realizing as he does so that he is powerless to meet the needs. The fact must be faced that the field counted as occupied is not, as a rule, adequately occupied.

From our previous study some may have gained the impression that the whole world-field is occupied at least to some good degree. We are, however, dealing with great lands and continents. While it is true that mission work is carried on in the great majority of lands, it is also true that in some of them vast areas are absolutely untouched by the Christian army. In spite of all that has been done, and the extent of the field occupied, it is literally true to-day that "There remaineth yet very much land to be possessed." One of the outstanding results of the World Missionary Conference in Edinburgh, Scotland, in 1910, is the light thrown upon this phase of the subject. Doctor S. M. Zwemer, in "Unoccupied Fields," writes of the heart of two continents being unoccupied. But the unoccupied territory is not all embraced within the heart of the continents of Asia and Africa, as his further development of the subject makes clear, although *sixty millions in Asia and seventy millions in Africa* are regarded as absolutely untouched by the gospel. And these unreached millions are made up of great nations of many tongues, and represent all the great non-Christian faiths. To get any adequate idea of the extent of this great field yet unoccupied we must note the distribution of these millions for whom absolutely no provision has yet been made. Consider, then, the following list, which is only partial at the best: Siberia, 5,700,000; Mongolia, 2,000,000; Nepal, 5,000,000; Bhutan, 300,000; French Indo-China, 18,230,000; Syria, east of the Jordan, 500,000; Sinaitic Peninsula, 50,000; Persia, 500,000; Tibet, 6,000,000; Afghanistan, 4,000,000; Bokhara and Khiva,

with Turkistan and Russia proper, 20,000,000; Malay Peninsula, 1,000,000; Eastern half of Sumatra and outlying islands, 3,200,000; Central and Western Borneo, 400,000; islands to northeast of Java, 2,000,000; Central and Southern Celebes, 200,000; groups of the Philippine Islands, 127,000; Island of Samar, 266,000; Islands of the Solomon group, 60,000; Central Arabia is unoccupied, and its coast line of four thousand miles is only broken by four mission stations with resident missionaries. Turning to Africa: Senegambia, 8,000,000; French Guinea, 1,700,000; Dahomey, 1,500,000; Ivory coast, 500,000; Northern Nigeria, 4,700,000; Kumerum, 3,000,000; French Congo, 8,000,000; Bagluimi and Wadai districts, 4,000,000; Portuguese East Africa, 2,500,000; German East Africa, 2,000,000; Uganda, 2,000,000; Italian, British, and French Somalilands, 750,000; and several millions in the Belgian Congo region.

It is to be noted in the above that not only large sections of some lands, but also entire lands, are yet unoccupied. Why are these fields unoccupied, these multiplied millions not only without the gospel of Christ, but beyond the bounds of the effort of the Christian Church? Have not almost nineteen centuries rolled by since Jesus, having accomplished His atoning work and given His great and ever-binding commission to His Church, ascended to the heavens and sent down the Holy Spirit to inspire and empower His people for world-conquest? And must centuries roll by before the Church of Christ shall get such a vision of need, responsibility, and ability that with the shout, "We are well able to go up and possess the land," her people shall press forward to the conquest of every land and every faith in the name of Christ?

Again we must note that where Christianity has entered and the Church been established only a few millions have been gathered into the fold of Christ out of the hundreds of millions of the non-Christian races. As we shall see later, the faiths that bind these peoples are so bound up with social customs and so reinforced by ignorance and prejudice that the work of winning them to faith in Christ is one of the greatest difficulty. That the agencies set in operation and the millions already won mean a great work accomplished we most firmly hold, but call attention to the fact that what has been accomplished is only a beginning, and that the great citadels in these faiths are yet to be won for Christ.

We have viewed, however, only one phase of the question of the extent and character of the problem the Church must face. The nations in the midst of which the Church has entered with the gospel and those others that are yet untouched are not masses of people without religious systems who are really waiting for one to be brought to them and ready to accept the gospel when presented. On the other hand, they have, for the most part, well-wrought-out religions built up on systems of philosophy, and have over the people the binding forces of great antiquity and of the complicated social systems that have grown up. These facts will appear as we consider the great non-Christian faiths that must now claim our attention.

Our study of non-Christian faiths takes us to Asia, where they all, as well as the Christian faith, had their birth. Brahmanism—as a faith with a distinctly religious and philosophic basis, with a priesthood and temple service, incarnations and sacrificial system; with a pantheon embracing gods and goddesses, and an an-

tiquity so great that it was old when Buddha and Zoroaster, Laoutze and Confucius founded their systems—may fittingly be first considered. It may, in its present form, be termed popular Hinduism.

Hinduism commands our special attention as a faith that has an ancient and extensive literature. Of the four sacred writings called *Vedas*, the Rig Veda is the most ancient and most important. The earliest of its more than one thousand hymns dates back to about 1500 B. C. These hymns are strongly religious in tone, but the prevailing characteristic of the religion presented is nature worship. The Hindus were evidently very vividly and forcibly impressed by the phenomena and forces of nature. Deeply impressed by the power and glory of the sunlight, they used the word *deva* for *God*, a Sanskrit word meaning *bright, shining*. One can hardly wonder, too, that fire, useful, powerful, and destructive as it is, should strongly impress a people whose only teacher was Nature, so that Agni, the god of fire, should become so popular that more hymns should be dedicated to him than to any other. Many other gods seemed naturally to take their place in the Hindu pantheon, but with reference to many some wonder is excited.

Hinduism.

However, we must deal with the system as we find it, and the fact is that the soma plant was deified because of its intoxicating power, and was given a place among the mightiest of gods and even represented as the creator of gods. The god most exalted and lauded in the Vedas is Varunna, a god held in common by Persians, Greeks, and Romans, as well as Hindus. In Varunna all nature seems to be wrapped up, while to a mysterious presence are added power and knowledge no less mysterious. Varunna represents far loftier con-

ceptions of divinity than Agni and Soma, and yet belongs to an earlier age. This fact indexes the trend of Hinduism through its history—a history we can not trace here. After those mentioned above, gods came upon the scenes in rapid succession, and the sun, the dawn, and the two Awina, or beams, that accompany it, and the winds, too, are deified. The earth and the waters are soon given places as goddesses. In earlier Hinduism, Fetishism hardly appears, but gradually implements and tools became objects of worship.

Space will not permit following out the practical development of this system. Its practical side to-day is what is of interest to us. From the philosophic standpoint it is Pantheistic, and from the religious, Polytheistic and idolatrous, while from the social it appears as the embodiment of oppressive and cruel customs. It is an eclectic religion to-day, and shows how far man can go in making a religion to meet his practical need without the guidance of the divine revelation. In this man-made faith one finds combined a philosophy subtle and not wanting in sublimity, and systems of worship so crude and repulsive that one wonders how such extremes could meet in a great national faith. Here, too, one finds, side by side, the evidences of the working of great minds in great thoughts and the most fantastic explanations of the world and its origin—explanations that seem too childish for a child to accept even for a moment. Strangest of all, perhaps, there appears as part of this system exalted moral teaching and the record of the grossest immorality in the actual life of its great heroes, now deified.

Wonder and pity are alike excited as one sees revealed in this system the results of the outreaching of a great people after God. Their pantheon of three hundred and thirty-three million gods stands as a mute

appeal for sympathy and aid, since it reveals a striving to satisfy soul-hunger and thirst. But while the term sacred has been attached to rivers, trees, beasts, reptiles, and plants, and men have fallen down and worshiped them; and while the forces of Nature, the heavenly bodies, and stones, even, have been counted as gods; and while pilgrimages have been made to so-called sacred places, the Hindus have felt no sacred touch that means life and vision and hope.

And what about the social system that has grown up under such a religion? The outstanding features of the social order are caste, which separates man from man; child marriage, with consequent child widowhood and all resultant evils; the zenana system, with the narrowed intellectual and weakened physical life consequent on such a restricted life; and low moral tone cultivated by the lives of many of the gods and by the place and honor accorded to the temple or dancing girls, whose lives are openly immoral. Each one of these points is worthy of extended treatment, but they must all be passed without more than the mere mention.

Such, in brief, is Hinduism, the faith of more than two hundred million people of marked spiritual aptitude and capable of the finest Christian attainment. Hinduism is a religion that has no dream of world-conquest. It is a faith that is on the defensive. It has strongholds that will not be easily overcome. No stronger battlements have ever been reared than those Hinduism presents to the Christian Church as it seeks world-conquest. Caste, idolatry, pantheistic belief, degraded position to women, child marriage, fatalism, ignorance and superstition—these things index a system to the conquest of which the Church must bring its best effort and service. Great triumphs are being won among India's

millions, but the final triumph waits on such service, giving, and praying as have not been brought yet to bear upon the task. The triumph may seem to be far off, but by prayer and faith the Church of Jesus Christ can bring it nigh.

Buddhism may very appropriately come next as a faith of Indian origin, as representing an attempt at a reform of the evils of Hinduism. Buddhism was the result of the effort of an Indian sage, named Gautama, to solve the mysteries of human life and experience. While it had its rise in India, it has had no place there for many centuries, except in a much modified form, Jainism. It has, however, been a power in Ceylon, Burma, Siam, and Anam for more than two thousand years. It early became a prominent faith in Japan, China, Nepal, and later in Tartary, while it has recently sought a foothold in Australia and in parts of the Western World.

Buddhism.

Among its underlying principles we may mention self-renunciation and the idea that existence is a curse that must be evaded. Legend has a large place in portraying the life and work of Gautama, but reliable information is not wanting. Troubled as to the cause of human sorrow and suffering, he renounced home and friends and position and gave himself up to the most rigid ascetic life. Later, relaxing somewhat his rigid ascetic discipline, he went about preaching and teaching the way of deliverance from the evils of the present life. Starting with the idea that desire was the radical cause of every calamity during the present life, and after death, he sought to obliterate desire. He sought a passionless calm "which contemplated nothing, desired nothing, enjoyed nothing, feared nothing, expected nothing, suffered nothing."

With the evils of the present life ever before them, and with no better hope for the future than the doctrine of transmigration affords, the Oriental looked upon it as the supreme good if he could only at death secure deliverance by gaining unity of soul with Atman (Brahma).

Gautama began with the results of Brahminical thought that he found. To him the gods did not appear as helpers of men, but changeable, ignorant, and subject to passion. So man was left to fight his battles with sorrow and death alone. Having ruled out the mythologies and gods of the Hindu faith, he attacked the problem of the curse of existence and settled it to his own thinking by denying existence itself. The statement of his faith embodied what he termed "the four noble truths." Of these the *first* related to the universality of suffering, the *second* to its origin in desire, while the *third* relates to the extinction of suffering by the annihilation of desire, the cause, and the *fourth* points out the sixfold way in rightness of belief—feeling, act, mode of livelihood, exertion, thought, and meditation.

Such is Buddhism, as very briefly stated—a religion thoroughly agnostic and practically atheistic. It has no place for prayer, and leaves man to work out his own salvation by self-obliteration. Fate rules everywhere with an iron hand. It comes nearer to Christianity in one respect than any other non-Christian faith—in that it is touched by human sorrow and suffering, and seeks a remedy. It commands respect, too, in that, like Christianity and Islam, it seeks world-conquest. But shall Christianity allow such a dream to be any further realized by a system that rests on such foundations and leads men into a night so dark that he sees no glimmer of the divine anywhere? Does this faith with its mil-

lions of devotees present no problem to the Church that demands its best thought and effort? These millions are the part of all the nations we are commissioned to disciple in Jesus' name. This faith presents a problem that demands in its practical solution the best thought and effort of the Church of Jesus Christ.

Mohammedanism.

We naturally pass from Buddhism, a great faith that sought world-sway, to Mohammedanism, a faith that, rising much later, dreamed the same dream of world-conquest and has in its briefer history become a more widely extended faith than Buddhism, and a much greater world-force. The creed of Islam is brief: "There is no Deity but God, and Mohammed is the apostle of God." The faith of Mohammed has been summed up in two brief declarations: *First*, "I believe in God, His name and attributes, and accept all His commands;" and *second*, "I believe in God, angels, books, prophets, the last day, the predestination by the Most High God of good and evil, and the resurrection after death."

To the above declarations of faith five "acts of practice" must be added to give the practical side of Islam, namely: (1) The recital of the creed; (2) The recital of the five daily prayers; (3) Observance of the thirty days fast of Ramazan; (4) The legal alms; and (5) The pilgrimage to Mecca.

The belief of Islam regarding God may be summarized thus: His attributes are six in number—life, knowledge, power, hearing, seeing, speech. The points of greatest interest and stress is the *unity of God*. With them the unity is not merely numerical, but is absolute. He stands alone, having no equal. While crediting God with hearing, seeing, and speaking, they deny to Him substance and parts.

The teaching regarding angels is extensive, and can be only outlined. Nine-tenths of all created beings are said to be angels. They are formed out of light, are stationary in rank, and content with the sphere assigned. They obey God, desire to know Him, and are free from sin. According to tradition, two angels are assigned to care for each man by day and two by night, and guard him on either side. The throne of God is supported by eight angels, while nineteen angels have supervision of hell.

Regarding sacred books, they believe that one hundred and four were sent by God as follows: To Adam, ten; to Seth, fifty; to Enoch, thirty; to Abraham, ten; to Moses, the Pentateuch; to David, the Psalms; to Jesus, the Gospels; to Mohammed, the Koran. To all practical intent and purpose Mohammedans reject the Scriptures of the Old and New Testaments. The Pentateuch, Psalms, and the Gospels are regarded as definitely abrogated by the Koran.

The Koran mentions twenty-five prophets by name, to six of them special titles are given, namely—Adam, *the chosen of God*; Noah, *the prophet of God;* Jesus, *the Spirit of God;* Mohammed, *the messenger of God.* While these are the most exalted, the traditions claim there were as many as two hundred thousand in all.

The followers of Mohammed believe in the resurrection of the body. Heaven will be reached by a bridge or way that is "sharper than the edge of the sword, finer than a hair, suspended over hell." Some Moslems will fall into hell, but all except infidels seem finally to escape. In the orthodox belief Mohammed is now an intercessor for man, and will be such at the last day.

Space does not allow anything further except calling

attention to the features of Islam that mark its contrast to Christianity and show the strength of its hold upon its peoples. Believing that God is responsible, and not man, for all man's actions, the term sin does not mean the same to the Moslem as to the Christian. There is nothing in the Moslem teaching regarding God to bring Him near to man. He is a Divine Ruler whose decrees are absolute. Dark fatalism is the ruling principle among Moslems everywhere. Says Canon Sell of them in this respect, "Careless of self-improvement are in all that relates to the higher aspects of the intellectual and civilized life far behind the nations of the West."

The Islamic and Christian faiths stand in marked contrast, too, in their teachings regarding the future life. Haines, after dwelling on the temporal advantages gained by the Moslems in their wars, goes on to say: "Yet the material inducements to fight for Islam, great as they were, seem to have been of small estimation by many of these ardent missionaries in comparison with the glories and delights of Paradise;" and then goes on to give the story Muir gives of a Moslem soldier of fourscore years who, seeing a comrade fall by his side, cried out, "O Paradise, how close art thou beneath the arrow's point and the falchion's flash! O Hashim, even now I see heaven opened, and black-eyed maidens, all bridally arrayed, who clasp thee in their fond embrace!"

Byron expresses the same:

> "He shouted Allah! and saw Paradise,
> With all its veil of mystery drawn apart,
> And bright Eternity without disguise
> On his soul, like a ceaseless sunrise, dart;
> With prophets, houris, angels, saints descried
> In one voluptuous blaze—and then he died."

Haines says: "Islam, moreover, is Oriental in its character—it appeals to the natural man in us, it legitimatizes sensuality, it connives at slavery, it requires no great sacrifice of a man's inclinations, or even of his vices. In spite of Mr. Bosworth Smith's disclaimer, Islam *is* an *easy* religion. It does, indeed, prohibit drinking of wine or spirits, and it enjoins a diurnal fast for a whole month; but it requires no holiness in a man."

Of the Arabs of Damascus it has been said: "They are a praying people, as they are a washing people, and there is just as much religion in their ablutions as in their devotions. Prayer with them is a simple performance. They pray as they eat, or as they sleep, or as they make their toilet."

This faith is missionary, seeking world-conquest in the name of Mohammed. It is the faith of about two hundred and thirty millions of peoples whose battle line stretches across the two great continents of Asia and Africa, and has been flung out to the isles of the sea and over into Europe. With its vantage ground of nearly two-fifths of the inhabitants of Africa, one-fifth of those of India, its grip on thirty millions in the Malay Archipelago, and perhaps as many more in China; with a foothold in Japan and the ruling power in all Northwestern and Northern Asia, and a foothold in Europe, Islam presents its challenge to Christianity to meet it in the arena of the nations and determine what they shall be—Islamic or Christian. Surely it is high time that we awake out of sleep and set ourselves with determined purpose and undaunted effort to the task of winning the peoples of "all nations and tribes and peoples and tongues" to faith in Jesus Christ.

A volume would be required for even a brief outline

of all of the non-Christian faiths. Each one of them has some feature or features that would throw some light on the character of the world problem the Church faces. Those already treated will serve to emphasize the fact that the Church of Christ has a problem of no slight difficulty to solve in the evangelization of the peoples where these faiths hold sway. Reference must, however, be made to other faiths, and this we will do by lands.

In China three faiths are found to-day, namely, Confucianism, Taoism, Buddhism. Of these the first is a moral system only, while the second, originally mystic, has become superstitious witchcraft. These had their origin about five centuries B. C., the former taking the name of its founder and the latter being founded by Laou-tsze. With such religions in the field, Buddhism, with its priestly and ceremonial systems, found a place for itself when it entered during the first century of the Christian era, while the Chinese, being practical religious eclectics, were able to combine the three. Ancestor worship is a prominent feature of the religious life of the Chinese, with an admixture of nature worship. In China, as elsewhere under non-Christian faiths, social ideals have been low and life has been counted of small value. Hence female children in great numbers have been cast out to die. The evangelization of China's more than four hundred million people under the sway of these systems is a problem of no small difficulty.

Turning to Japan, we find Shinto as the national faith. Shinto has no idols, but temples, priests, prayers, purifications, bloodless sacrifices, and ritualistic observances mark its character. Its worship embodies a kind of sun worship and that of ancestors, while obe-

dience to the Mikado is enjoined. Both Confucianism and Buddhism have had a place in Japanese life, but the former is waning. Buddhism, however, somewhat changed by the influence of Shinto, has had great influence.

Moving northward to Korea, we find a composite religion to which Buddhism, Confucianism, and national religious thought have contributed, the original religion having been spirit worship. While Hanamin, or heaven-master, is counted as supreme ruler, he does not ordinarily receive worship; but nature gods and two orders of spirits are worshiped, of which the lower represents the souls of deceased men. The spirits of disease and disaster must be propitiated or exorcised. There are also village gods, earth spirits, mountain spirits, and malignant imps who play tricks on people. With so many occult powers to deal with, the Koreans naturally find a place for the sorceress and exorcist, who flourish on the superstitions of the people. This system of spirit worship naturally took on the form of Fetishism, which must be treated as a widely extended form of faith and worship.

The system thus named has had and still has extended sway among the barbarous and least enlightened of the people of several lands. This crude faith is characterized by the worship of small physical objects, such as stones, shells, plants, and other objects, which are believed to be especially endowed with divinity. It appears but slightly in the Rig Veda, that has been mentioned as the most important and most ancient of the Vedas. To-day it is the feature of the religious life in lands where, as in Africa, the people are the lowest and most degraded, and in lands of a higher civilization where there have

Fetishism.

been forms of nature worship; and so is found in such lands as Japan and Korea.

Animism is another widespread faith among many peoples who have observed phenomena of a psychological nature but have not had the knowledge needed to reach right conclusions. "In its full development it includes the belief in souls and in a future state, in controlling deities and subordinate spirits, these doctrines practically resulting in some kind of active worship." With this brief statement of the case we can easily see how wide a sweep animistic belief has between the lowest of primitive peoples and those representing high modern culture.

Animism.

These faiths readily lend themselves to the varied phases of worship found among peoples uninstructed by a divine revelation. To such demons become very real, diseases are presided over by special divinities, and priests, exorcists, and sorcerers exercise a terrible power for evil over the people.

This brief study of some of the more widespread of non-Christian faiths will prove some index to the character of the problem the Church of Christ faces. Peoples of these faiths must be reached. Among all peoples the ancestral faith binds most strongly, whatever its character may be. But when that faith embraces belief in demons and malignant spirits possessed of power to destroy, the hold of the faith upon one becomes stronger. We may not be able to understand how people can fail to respond at once when a better faith is made known. Such, however, is the case. Ties stronger than we know bind them. With all such faiths social customs have grown up and forms of worship been established that exercise a marked influence upon their peoples. Ma-

terial interests often appear to them to lie altogether on the side of the ancient faith of their people.

Here, then, is the task of the Church—to so present Christ that He shall appear desirable, and cause Him so to grow upon the people that belief in the old faith shall give place to trust in the new. Material gain can not be offered as an inducement, although it is sure to follow. No motive must be urged except that of gaining the forgiveness of one's sins, with the resultant blessedness of fellowship with God and of the peace of God that passeth all understanding.

One other fact has a decided bearing here, namely, that two of the great faiths mentioned belong to the class recognized as missionary in character, since they seek to push out to the conquest of other nations and peoples—Mohammedanism and Buddhism. These faiths must be met not only in their own lands, but on the wider fields where they have planted themselves. Christianity can not afford to remain inactive when such opposing faiths are in the field for world-conquest and are winning races to their standards that will be made less accessible to the gospel of Christ than they have been before.

What is the problem of the Church, then, in its extent and its character? The great continents and great island groups of the earth that lie under the blight of faiths that can not give life mark the extent, namely: Africa with its 150,000,000, Asia with 876,000,000, Australasia with 4,500,000, Malaysia with 45,000,000, Oceania with nearly 1,000,000. But how does it stand by faiths? Mohammedans, 230,000,000; Buddhists, 135,000,000; Hindus, 210,000,000; Confucianists and Taoists, 292,000,000; Shintoists, 25,000,000; Animists

and Fetishists, 157,000,000; Jews, 11,000,000; and more than 13,000,000 that are not classified. Add to all this great problem presented by these multiplied millions of many lands and various faiths the great work needed among the 389,000,000 of Europe, the 37,000,000 of South America, and 111,000,000 of North America, and one is well-nigh appalled by the extent and character of the problem faced.

With these facts before us, we seem like the disciples when they stood face to face with the multitude of the famishing in the wilderness and heard the Master say, "They need not depart, give ye them to eat." For us the wilderness is peopled with those whose need is urgent, and the Master speaks to us and would make us the agents through whom the waiting multitudes shall be fed.

CHAPTER II.

ITS SOLUTION IS WITH THE CHURCH.

The SOLUTION is with the CHURCH because the COMMAND has been given to HER:

"Occupy till I come."—*Jesus Christ.*

"Move to the fore.
God Himself waits, and must wait, till thou come.
Men are God's prophets though ages lie dumb.
Halts the Christ-Kingdom, with conquest so near?
Thou art the cause, then, thou man at the rear.
Move to the fore!"—*James Buckham.*

Doctor Judson Smith, then Secretary of the American Board of Commissioners for Foreign Missions, said as long ago as 1887: "What hinders the immediate effort to plant the gospel in every nation and island and home in all the earth within the next few decades? Nothing but the faltering zeal and purpose of the mass of Christian believers now on the earth." Two and a half decades have passed, and still the nations wait because of the "faltering zeal and purpose of the mass of Christian believers." And how long must they wait?

Only a year later, Doctor A. Sutherland, Secretary of the Missionary Society of the Methodist Church of Canada, thus expressed his conviction: "The power latent in the Churches, if properly utilized and directed, would be amply sufficient for the speedy evangelization of the world." Who is responsible for the fact that centuries will be required for what can be accomplished in a few decades?

"Oh, let the message fly faster!
The time is speeding away,
And the thrilling voice of the Master
Speaks, 'Work while 't is called to-day!'
Then send forth the news of gladness,
Let its echoes ring far and wide,
And joy shall banish all sadness
At the coming of harvest-tide!"

CHAPTER II.

The Solution of the Problem Is With the Church.

WHERE else can its solution lie? To the Church has been given the command, "Go into all the world," "Disciple all nations," "Teach." The extent and nature of this commission are clear. The routine of the work is left to man. The ways and means of *going, discipling, and teaching* must be found by the Church, under the direction, it is true, of the Holy Spirit. Empowering and all needed guidance are assured, but God gives full scope for the use of every faculty and power man possesses. The field is before the Church. Its oppressive need and its unlimited possibilities are at least a partially open book awaiting man's study, side by side, with the study of his Bible. Where the field is, what its need, how it may be cultivated most successfully, and how the capital and men needed for the work may be secured—these are questions for the Church. The solving of the problems suggested here will give scope for all the consecrated talent the Church can command.

The problem of world evangelization is the most far-reaching and difficult problem of all the ages. It demands for its solution the vision of the seer, the patient toil of the inventor, the exactitude of the mathematician, the genius of the greatest military leadership, the lofty devotion of motherhood, and the faith of childhood. Here the haphazard, the short-sighted, the inexact, the half-hearted will not do. A material universe

can not be run thus, and earthly kingdoms demand system, far-sighted planning, and patriotism's loftiest devotion. Shall the Kingdom of God be builded in the face of the world's bitterest opposition without as earnest effort and as lofty a devotion?

By the solution of the problem we do not mean the devising of a plan merely, though that is of commanding importance, but the bringing to pass as well the results aimed at in the great program of world evangelization. In other words, the execution of that included in the problem must supplement the formulating of the plan how it shall be done. This is the work of the Church, and it is doubtful whether the failures of the past have not been more largely due to a neglect to get a practical plan to work by than to the shirking of the forms of activity. But to whichever point the greater failure may be charged, it is true that the best thought, devotion, and effort of the Church for nineteen centuries have not been devoted to the solution of this problem. It is also true that even the standard reached at the present day is below, and far below, the best of which the Church is capable.

It may be safely asserted in this connection that the Church will never reach her best in service until she reaches her best in plan; and further, that the best in plan will embody a broader vision of the world-field, a deeper consecration to the great task, and a united front in all lands to the forces opposed to the Kingdom. To be more definite, we may say that there must be the unity of purpose, desire, and effort that the Spirit produces in the heart; a falling into line of the whole Church in praying, giving, and serving; and further, that whole-hearted devotion to Christ and His cause shall so characterize His people that all Church life and activity

shall be determined thereby. Although we recognize the common heritage of human frailty, and its necessary bearing on this question, we can not admit that it can be legitimately made to cover the very general failure of the Church to meet the demands of the hour. Who believes that the Church can to-day legitimately excuse herself from answering the Macedonian calls from many lands, even though the calls be, as they surely are, well-nigh numberless? When one sees the jostling of Christian workers in the cities and towns of Christian lands, and great numbers who should be at work standing idle all the day, who can think for a moment that messengers of the gospel can be legitimately withheld from any land? Who that knows the piled up material resources controlled by those who bear Christ's name can excuse for a moment the leaving of any for whom Christ died without the blessing of His gospel?

This problem will have no practical solution so long as the generation on the scene of action exalts money or ease or pleasure above the work of the Kingdom; so long as the Lord can not come to the possession of His own because those to whom He has committed the stewardship of the wealth of His earth claim ownership and control. A nobler generation must be trained up, and it is high time the work was in hand. The great crusade of the Church is on, but it will never be accomplished until childhood is enlisted in the great undertaking. The great Carthaginian general, Hamilcar, could determine the attitude of the *man* Hannibal by taking the *boy* Hannibal to the temple altar and making him swear eternal hostility to Rome. Note the results in one of the great chapters of Carthaginian history. Consider what Hannibal suffered that he might try to humble Rome. The Church has a lesson to learn. The

children within their influence must early be led to the altar of consecration, there to pledge eternal allegiance to the King of kings. The crusade is on, not to free an empty tomb from Moslem power, but a world of living men and women from superstition, idolatry, and sin. We have here a matter for serious thought.

We do not wish to be misunderstood at this point. We do not discount the work the present generation is doing or underestimate what it can do. But the point we wish to emphasize is this, that we can not win the world to Christ as rapidly as we ought by trying to teach the middle-aged and the old. The children in our Sunday schools, and banded together in various Church organizations, must be taught. While they learn the Ten Commandments that underlie the moral, social, and family life of nations, let them also be taught that later lesson that underlies the whole practical problem of the real life and work of the Church, "Honor the Lord with thy substance." We can not expect the wealth of the Church to be as fully consecrated to God as it should be until a generation has been raised up that has been taught to whom all wealth belongs and has come to recognize the principle of Christian stewardship. Does some one say, "But this means delay in establishing the Kingdom of God in all the world," and ask, "Must we wait to raise up thus the generation that shall have the joy of seeing the nations evangelized?" This means that the final triumph will not come to the Church that fails to honor God with its substance, that has again and again pulled down its barns to build bigger in order to get room to store its goods while the Lord's storehouse is impoverished.

It is time for us to think seriously and to plan for a campaign that shall last until the coming generation is

on the line of action—a campaign that looks to the raising up of a generation that shall recognize the fact of Christian stewardship. Where has the Church shown greater unwisdom than in allowing generation after generation of the young to grow up with no sense of responsibility regarding the use of money for the glory of God? We can not wonder that the teaching that cuts at the root of human selfishness should have small results after self has been fully enthroned where Christ should rule. Our contention is this, then, that all our children and young people should be thoroughly instructed in this matter in the home, the Sunday school, the Church; that their training should be intelligently directed to the instilling of the principles underlying the Scriptural means of sustaining the Church of God in the world. We can not afford to leave this field any longer untilled. The children must be enlisted in the crusade of world evangelization, and the full-hearted service demanded by the needs of the hour waits on God's claims regarding money being recognized.

We are well aware that difficulties beset this work. In many Churches, doubtless, such teaching will have scant encouragement for the reason that there has been no adequate preparation for it. In every Church, however, a pastor who realizes the need should be able to gather at least a few about him who will be sympathetic and helpful. The pastor is the key to the situation. He must, in most cases, lead the campaign, and in every case his influence is essential to the largest success. Pastoral effort thus directed, if wisely and persistently put forth, will mean practical results all along the line of Church life and activity. In many places the attitude of parents and people prominent in the Church may make instruction difficult. This difficulty is, how-

ever, no greater than that experienced when children of non-Christian parents are instructed in the way of salvation. In this case it may prove true, as it often has, however, that "a little child shall lead them." If the principle be generally accepted, a long step will have been taken toward the result desired. And why should the principle not be accepted when it has its enunciation in the Word of God and stands vitally related to the great work of the Church in every land, as well as to its spiritual life? Let the childhood of the Church be trained along this line and a generation will come forth that will make such an advance on the kingdom of darkness as the world has not yet seen. The Church needs to apply business principles to the greatest business in the world to-day. Where shall the principles be sought except in God's Word, where the plan of world-conquest is given; and how shall they be so successfully instilled as in the mind of the children. Let practical and systematic plan take the place of the unbusiness-like and irregular in the direction of the finances of the Church, and some of her greatest difficulties will be removed and her success be correspondingly increased.

CHAPTER III.

PREPARATION AND EQUIPMENT.

Is the Church Prepared and Equipped for the World-Movement?

"The greatest need of the foreign field is a revised, reconsecrated, and unified home Church."—*Benjamin Harrison.*

"We are not here to play, to dream, to drift,
We have hard work to do and loads to lift;
Shun not the struggle, 't is God's gift.
Be strong."—*Maltbie D. Babcock.*

"Learn thou the noble lesson, O my soul,
To find in life's grand symphony thy part;
And seek the soul harps in a darkened land
To lay beneath the Master's skillful hand.

"For myriad souls there are, on distant shore,
O'er which the dust of sin has settled deep;
Ah! could the tender Christ but brush away,
And o'er the slumbering tones His finger sweep,
A world would pause to catch the echoing chord
Of music wakened 'neath the touch of God."

"The connection between prayer and missions has been traced thus over the whole field of missionary conditions simply to show that every element in the missionary problem of to-day depends for its solution chiefly on prayer. The assertion has been frequently made in past years, that with twenty thousand men, properly equipped and distributed, the world could be evangelized in thirty years. And actually there is need of an immediate, undaunted effort to secure twenty thousand men. Neither, perhaps, can the world be evangelized without them, nor can they be secured without effort. But it is hopeless to endeavor to obtain them, and they will be useless if obtained, unless the whole effort be inspired and permeated with prayer. 'Thrust Thou forth Thy laborers into the harvest.' . . . The evangelization of the world in this generation depends, first of all, upon a revival of prayer. Deeper than the need for men; aye, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing world-wide prayer."—*Doctor Robert E. Speer.*

"Not in dumb resignation
We lift our hands on high,
Not like the nerveless fatalist,
Content to trust and die;
Our faith springs like the eagle
That soars to meet the sun,
And cries exulting unto Thee,
O Lord! Thy will be done!"

—*Bible Reader's Calendar.*

CHAPTER III.

Preparation and Equipment.

World-conquest presupposes an army, trained, armed, equipped. This is true whether the conquest be physical or spiritual. All great military leaders have builded their hopes of conquest on men—men imbued with the spirit of conquest, and armed, equipped, and trained. Their idea of conquest has embodied a struggle that would cost and cost heavily in effort, wealth, and life itself. They expected toilsome marches, hardships that would test the strongest, bloodshed, and even death. The prizes they sought in the conquest of other nations were deemed worthy of such toil, sacrifice, and suffering. The money needed for arms, equipment, support, and fortifications is, in such cases, provided without question. Love of country or devotion to some great principle is depended upon to secure volunteers for the campaign, while all material resources are provided by the State; but the people make the State, and they pay the bills. Are there any practical lessons for the Church of the living God to be drawn from the history of nations in the business of world-conquest? Are not the above points suggestive of the lines on which the Church must plan, the spirit needed, and the preparation and equipment required?

World-conquest for Christ can not be expected without men and material resources, and back of these a spirit that thrusts out the men and assures the resources being made available. The great Head of the Church

provides the spiritual armor and the needed spiritual impulse when His people wait in His presence as did the disciples in the upper room in Jerusalem. But the equipment in men and money must be provided by His Church.

We have already seen something of the extent and character of the task which the Church is expected to perform. What resources has the Church to devote to this world-wide work? Striking an average between the highest and the lowest estimates of the numerical strength of the Protestant world, we have about one hundred and fifty million. Here is the base of supplies in men and money for the task. The Great Commission is binding on each one of these millions of men and women and children. To this great army the way has been opened into practically all lands. Eighty-three geographical societies have been helping to prepare the way of the Lord, and one hundred and fifty-three geographical journals have been making the world-field known to the Christian Church. By great railway systems access to large sections of all lands has been made possible without great expense or large expenditure of time. The slow travel by the sailing vessel of fifty years ago has given place to steamship lines that have contracted months to weeks. Cable and telegraph lines have facilitated the work of missions and are an asset of no mean value in the Christian propaganda. The literature already provided and literary agencies established; the educational institutions founded and the widespread educational facilities provided; the medical, charitable, and humanitarian agencies inaugurated—these organized agencies for furthering the interests of the gospel mean much in the line of preparation for the world program.

Other facts, too, are worthy of note. In the providence of God a large majority of the human race are now under the rule of Christian governments. Does it mean nothing that of the Moslems, for instance, only about eleven-fiftieths are under Moslem rulers, while five-eighths are subjects of Christian rulers? Does it count for naught that the two hundred millions of Hindus are living under a Christian government, and that the influence of Christian rulers reaches to vast sections of other great lands and to the isles of the sea? Then, too, the general spread of Western thought, the revelations of natural science, and of the science of geography, and a better knowledge of the world through the pages of history have done not a little towards undermining some of the non-Christian systems.

Doctor John R. Mott, in "The Evangelization of the World in this Generation," gives the following figures: "True value of all tangible property in the United States, exclusive of Alaska, in 1890, $65,037,091,197. The pro rata share for the members of the Evangelical Churches, $13,000,000,000." And then states that of this they gave one dollar out of $3,287 for foreign missions, or *one-thirty-second part of one per cent*, and further, that if, regardless of income, they had given one-two-hundredth part of the value of their real and personal property they would have given over $65,000,000, instead of less than $4,000,000.

But wealth increased, and in 1898 Doctor Robert E. Speer estimated that the Evangelical Christians had as their share of the wealth of the country $20,000,000,000, and suggested that perhaps one-fiftieth of what the Church adds to her wealth year by year would suffice, in addition to what is now given, to support enough missionaries to evangelize the world.

But the wealth has continued to increase, and, working on the same principles, the Evangelical Churches controlled in 1910 not less than $27,000,000,000. Following a different line from the above at this point, we notice that if this wealth produces four per cent, and of the income produced one per cent be given to foreign missions, it would equal $10,800,000, an amount in excess of the amount actually given by about $2,800,000.

A view from the standpoint of the increase of wealth may be suggestive. Doctor Howard Henderson, in "Wealth and Workmen," quotes from Scribner's *Atlas* the surprising figures that the wealth of the United States was increasing prior to 1890 at the rate of $6,800,000 a day, and gives as the annual amount of the increase for Evangelical Christians $496,000,000. But the increase from 1900 to 1910 was $9,721,286 a day, or for Evangelical Christianity $729,653,864 a year. The amount contributed annually for that period was less than one per cent of this increase.

Can we now get any suggestion of value from the amount of income derived from various sources? The value of farm products in the United States was, in 1910, $8,926,000,000. Counting one-fifth of this as belonging to Evangelical Christians, we have as their part $1,785,200,000. If one per cent of this had been given to foreign missions, it would have meant more than a doubling of the amount given for that purpose—namely, $17,852,000. Farm products are, however, only one item of income.

If we turn to the manufacturing industries we find that in 1910 6,615,046 employees received in wages $3,427,037,884, of which Evangelical Christians must have received about $685,407,575. If this had been the only income of the membership, and one per cent had

been given to foreign mission work, it would represent just about what was given.

If now we combine the above items of income, we find that all the gifts of the Evangelical Churches of the United States for foreign missions equaled less than one-third of one per cent of the income of employees of manufacturing industries and the income from the farms, considering in each case only the part we may estimate to be under the control of Evangelical Christians.

Note the following figures, too, for the year 1910 as suggestive of the resources of the United States, in which the Evangelical Churches share, and that are suggestive of the scale on which business is being carried on, namely: that the value of products of the manufacturing industries is $20,672,051,870, and the value of output of all mineral products, $2,003,744,869.

We have gone far enough to show that the Christian Church of the United States can not plead poverty as an excuse for not carrying on the work in all lands or urge limited resources as a reason for limited effort. Add to this, however, the fact that the aggregate savings deposits in savings banks is $4,212,583,598.53, and not less than $842,500,000 must have been to the credit of those who count themselves as Evangelical Christians. These figures may look large, but stop, please, a moment and remember that our study has been confined, in so far as resources are concerned, to one country only, the United States, and to one-seventh only of the Protestant Church of the world. While it would not be fair to increase all the figures seven-fold to show the ability of the entire Church to carry on the world-work, it is evident that the one land represents only a comparatively small fraction of the equipment of the Church for her world-wide campaign.

We must conclude, then, that along such lines as we have thus far studied the Christian Church is to-day prepared and equipped to a most marked degree for carrying on a campaign that shall know no limit except those set by the need of nations and peoples who still sit in darkness. But our study must go further. We must emphasize the great preparatory work already done in addition to the conditions that mark preparation and equipment.

The fact that the Bible is available in languages spoken by at least 1,200,000,000, or fully four-fifths of the human race; that about 7,000,000 native Christians, widely distributed in many lands, represent the direct fruits of Christian effort already gathered; that influences are already set in motion that, working silently as the distilling of the dew, have revolutionized thought and attitude through wide circles; that Christian education has become a mighty factor in molding the young life of all great mission lands; that the Bible and religious books, tracts and periodicals are being read by many millions who have not yet acknowledged Christ; that Christian hymns are rising from unnumbered homes and worshiping assemblies in the midst of the densest heathenism; that about 21,500 men and women from Christian lands live and labor in the midst of these darkened peoples, and that with them stand native Christian workers to the number of about 105,000 whose work is preaching the gospel of Christ and teaching the way of salvation; and that the fields are white unto the harvest in wide sections of almost all lands—these facts show to some degree the preparatory work done and the present equipment.

We can not pass this subject without calling attention to the limited use the Church is making of her

marvelous equipment. Here comparisons may serve the purpose of impressing the fact that the Christian Church is not devising as liberal things as a speedy triumph demands. Counting the numerical strength of Evangelical Christianity as 150,000,000, and we find that the Church sends 1 out of 7,000 of its members on the mission of winning to Jesus Christ the millions of non-Christian lands, while for her army, on a peace footing, Great Britain sets apart one out of 84; Germany, one out of 95; France, one out of 66; Russia, one out of 136; and the United States, one out of 919. To go a step farther, Great Britain keeps about ten times as many men under arms during times of peace as the whole Protestant world puts into the field when her warfare is most urgent, and then about quadruples that force when actually engaged in war. The whole Protestant world is represented in its campaign in foreign lands by only one man or woman to each one hundred and twenty-six men the North sent to the battlefields of the South in the Civil War in the United States. It must be noted, too, that this missionary army includes wives of missionaries to the number of 5,934, and unmarried women sent out by the various boards to the number of 5,725. One other fact is added, namely, that this force means that each man and woman faces, on an average, forty-five thousand who know not Christ. Can such an army be counted as worthy of the great Protestant Church with its wealth, its learning, its wondrous ability?

Look at the subject in another way—from the standpoint of the money investment, comparatively considered. The great Protestant Church, one hundred and fifty million strong, out of its untold wealth, enriched by uncounted mercies and blessings innumerable, looks

upon the peoples who have no spiritual inheritance here and no hope for the future; hears the Great Commission of its ascending Lord; prays day by day, "Thy Kingdom come;" sings, "I love Thy Kingdom, Lord;" and then shows its love for that Lord and its appreciation of the Christian blessings of the life that now is and its hope of the eternal glory by giving as the average gift of its membership about twenty-one cents. As a sidelight on this picture, note that in the quarter century from 1878-1902 the per capita expense for war and warfare in the United States was about seven times as great, or one dollar and forty-nine cents; and notice that in this comparison the country selected spends less for war purposes, in proportion to the number of its people, than most lands called Christian. Does this look as though the Christian Church was indeed earnest in this work, and that a burning love for Christ actuated the rank and file of her membership?

It may be urged at this point that the Church has a duty at home, that great cities with their commercialized vice, their poverty and crime, their great masses of human life under the influence of low ideals—that these demand the whole strength of the Christian Church. No missionary in a heathen land would minimize the importance of this work or the greatness of the task. But can Christian men reasonably claim that the Church lacks the ability to meet both demands? There are great principles that ought to have recognition. God does call men to foreign service and thrusts others into fields at home, and both are working under the Great Commission of their Divine Lord and Master. God also inspires His peoples to give to the foreign work, and many have found great blessing in giving; many Churches also and individuals have found that when

they have broadened their sympathy, and love, and effort so that they have embraced all nations that a deepening of their spiritual life has resulted. Let the lesson be grasped and practically applied that obedience to God is the basal principle on which the life and service must be conducted, and no limit narrower than world-wide will be set to the effort of the Church—and the solution of the world-wide problem will be the result.

Equipment? The Church of the living God has enough and to spare, in men and in material wealth as well, to assure the world-wide proclamation of the gospel by voice and printed page to all peoples everywhere before the present century shall have reached its meridian. Why should the work lag? Why should people now ready to enter the fold of Christ be kept waiting outside? Why should coming generations of Christless people be forced to go down to graves unillumined by a single ray of light? Why should these things be? They should not be. They need not be. And when the Church of Jesus Christ grasps the Christ's idea and comes to possess the Christ's love, they will cease to be true. Our eyes are weary with beholding the masses of humanity in heathen lands bowing at heathen shrines and then going their way with no ray of light. Our ears are painfully sensitive to the din of the babel voices of heathen lands that strike no note of triumph or even hope. The heavy, shuffling tread of people whose brows are dark and lives heavily burdened by want and sorrow, superstition and sin falls like a nightmare on our spirits. Under the oppressive influence of the air heavy with the miasma of heathenism our hearts become heavy, and our hearts cry, "How long, O Lord, how long?" Such things will be until Christ's Church awakes to the need of these peoples and to a

sense of responsibility and obligation that will drive away spiritual slumber and arouse a spirit of triumph that shall prevail until the triumphant shout of the whole army of the living God shall be, "The kingdoms of this world have become the Kingdom of our Lord and of His Christ."

CHAPTER IV.

THE COST OF ITS SOLUTION.

Absolute Devotion to Christ Will Solve the World Problem:

"And to-day any man who would have Jesus Christ put into his life the fire of His divine power must be willing to have Him do it at the price of a whole burnt offering of his life. For strength will always stand for each one of us in direct proportion to the degree of sacrifice required to purchase that strength."—*Robert E. Speer.*

"O use me, Lord, use even me
Just as Thou wilt, and when and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

—*Frances R. Havergal.*

"Be strong!
We are not here to play, to dream, to drift,
We have hard work to do and loads to lift;
Shun not the struggle, face it, 't is God's gift.
Be strong!

"Be strong!
Say not the days are evil—who 's to blame?
And fold thy hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.
Be strong!

"Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on! To-morrow comes the song.
Be strong!"—*Maltbie D. Babcock.*

"Give, as the morning that flows out of heaven;
Give, as the waves when the channel is riven;
Give, as the free air and sunshine are given;
Lavishly, utterly, carelessly give.
Not the waste drops of the cup overflowing,
Not the faint sparks of the hearth ever glowing,
Not a pale bud from the June rose's blowing;
Give as He gave thee who gave thee to live.

"Pour out thy love like the rush of a river
Wasting its waters, for ever and ever,
Through the burnt sands that reward not the giver,
Silent or soulful thou nearest the sea.
Scatter thy life as the summer shower's pouring;
What if no bird through the pearl-rain is soaring?
What if no blossom looks upward, adoring?
Look to the life that was lavished for thee.

"Almost the day of thy giving is over.
Ere from the grass dies the bee-haunted clover
Thou wilt have vanished from friend and from lover;
What shall thy longing avail in the grave?
Give, as the heart gives whose fetters are breaking,
Life, love, and hope, all thy dreams and thy waking;
Soon Heaven's river thy soul-fever slaking,
Thou shalt know God and the Gift that He gave."
—*Rose Terry Cooke.*

CHAPTER IV.

The Cost of Solving the Problem.

What will it cost to discharge the obligation laid upon the Church by the Great Commission? This question is natural and legitimate. It is not, however, right to condition obedience on its being easy to obey. Great results have always been conditioned on great investments or expenditure. Discovery, scientific research, inventions, breaking down the slave trade, establishing civil and religious liberty, extending a humane and Christian civilization over savage tribes, pushing the battle against the liquor traffic, effort of all kinds against the wrongs of childhood—each of these is costly. The institutions, customs, and faiths of heathen lands may not be expected to yield to the gospel without a struggle and a struggle that will cost.

No one would think of estimating the cost in dollars and cents of a campaign that has such problems to meet, such forces to overcome, and such results to reach as has the Christian propaganda. There are principles that may be recognized, however, and suggestive comparisons that may be made. A warfare, the initial step in which cost the life of the Son of God—a warfare that seeks world-conquest in the name of the Prince of peace, that is waged against all forces of evil and all the powers of darkness—such a warfare may be expected to involve tremendous cost. A study of the cost of the comparatively meager victories already gained gives no encouragement to those who hope for an easy and inexpensive

campaign. Admitting gladly that great things have been accomplished in many directions, the fact is before us that, while the mass of heathen peoples have increased by about two hundred million in a century, the Christian Church has not added more than ten million to its membership from heathenism in the same time. Note the further fact, also, that the greatest strongholds have not yielded to any great degree. This surely suggests that it is high time the Christian Church gave itself to a study of the problem, considered the cost, and delayed no longer to lay plans for world-conquest and to provide the men and money needed.

We have been accustomed, perhaps, to look upon what is expended on foreign missions as a sum so large that the Church should congratulate herself on the greatness of her liberality. When we put down $8,000,000 as the amount given by the Protestant Churches of the United States, and $32,000,000 for the Protestant Churches of all lands, it may look large. If, however, we stop and think that it means about twenty-one cents for each member of the Church—*less than two cents a month*—we should find little satisfaction in the amount in itself.

When we record the total of men and women in foreign missionary work as 21,477 we may feel elated, but when we remember that this means only one man and one woman at the front for more than 7,000 who represent the base of supplies, then our elation must give place to depression. Note the following facts: Two cents a week per member for the Protestant Church would mean an annual sum of $156,000,000, while the amount given is about $32,000,000. Two cents a week per member for the Church in the United States would aggregate in the year $20,800,000, while the amount

given has been about $8,000,000. Who can say that two cents a week—the bare cost of the postage on a single letter—would be a large amount for this great cause? Let it be noted that no such standard is here suggested.

Please consider another fact. The increase of wealth of the Protestants of the United States, allowing to them their pro rata share, was, for the decade from 1890 to 1900, $7,296,538,220, or for each year, $729,653,822. One per cent of this increase of wealth, or $7,296,838, is as much as the Church gave year by year during that period for the work of foreign missions. Does one per cent of the increase of wealth represent worthy giving for the work of winning non-Christian nations to Jesus Christ? Remember that no account is here taken of the increase of the 20,000,000 of people who give one per cent of the increase of the wealth for the salvation of the non-Christian world.

Again consider that in the United States the per capita taxation on account of the army in time of peace is $1.49. Should the Christian give less to carry on the campaign his Lord is waging? But that would mean almost $30,000,000, or fully three times as much as is now given.

Another viewpoint—the Christian Church membership of the United States spends about $21,000,000 a year on tea and coffee, or about two and one-half times as much as for foreign missions. This statement is not to be interpreted as a suggestion that too much is expended on the articles named, but to call attention to the fact that the gifts to foreign missions look small in such a comparison. Other comparisons along similar lines would suggest the same fact.

Let us study the subject in a comparative way from

another viewpoint. The standing army and naval force of the United Kingdom in times of peace is thirty-eight times that of the entire foreign missionary force of the whole Protestant Church, that of the United States fourteen times as great, and those of Germany and France seventy-one and fifty-six times as great respectively; while the standing armies of the leading countries of the world are in the aggregate three hundred and fifty-five times greater. With these figures in mind, does it seem a great thing for the Christian Church to make up an army of 21,500 men and women for foreign conquest? Note also that, while Great Britain and Ireland employs one out of 95, and Germany one out of 84 in the army in time of peace, the Christian Church sends out one out of 7,000 in time of aggressive warfare.

Our next step is to note the cost of the armies earthly governments employ to safeguard their peace. Great Britain and Ireland for 1910-11 for army and navy expended £72,392,500, Germany over £58,000,000, France about £48,000,000. The eighteen leading countries of the world spend approximately $1,750,000,000 a year on armies and navies on a peace footing, while France, Germany, Great Britain, Italy, Japan, Russia, and the United States spent $185,252,289 in two years for new warships alone, the former amount being more than thirty-eight times as much as all the foreign missionary societies of the United States put into the foreign work from their establishment up to 1894, and the latter nine times as much. To specify a little farther, the United States paid in pensions on account of the Civil War about thirty-six times as much as these societies had expended up to 1894.

Study the following on the cost of armed peace in the United States by the Hon. James A. Tawney, repre-

sentative in Congress from Minnesota, in a speech at the National Peace Congress in Chicago, May 5, 1909:

"The total expenditure of the United States, England, Germany, and France during the fiscal year ending June 30, 1908, on account of their armies and navies approximated, in round numbers, one billion dollars. Add to this the sum expended for the same purpose by other nations of the world and you will have a grand total cost of armed peace so large that the human mind can scarcely comprehend it.

"The average annual appropriations for our *army* have leaped from less than $24,000,000 for each of the eight years immediately preceding the Spanish War to more than $83,000,000 for each of the eight years ending with the appropriations made at the last session of Congress for the fiscal year 1910. During the same period the average annual appropriations for our navy have increased from a little more than $27,500,000 to more than $102,400,000—$131,350,854 for 1910-11. In other words, the increase in appropriations for the army for the period named exceeded $472,000,000, a sum sufficient to cover the whole cost of constructing the Panama Canal, with nearly $150,000,000 to spare. The increase in the sums appropriated for the navy for these same periods approximated $600,000,000, a sum largely in excess of the total appropriations for the support of our entire government for any fiscal year prior to 1898."

Our next step takes us to the cost to governments when engaged in actual warfare. In the Boer War in South Africa Great Britain employed a force 200,000 strong and spent $1,250,000,000 in two years. In the Civil War in the United States the North put into the

field 2,656,000 volunteers and the South 1,100,000, and both sides expended about $5,250,000,000.

In the Danish War of 1864 Denmark spent about £7,200,000, and Prussia and Austria about the same.

The Prussian-Austrian War of 1886 cost £66,000,000. In the War of 1877-78 Russia spent over £161,000,000, and Turkey perhaps half as much.

The Crimean War cost England £74,200,000; France, £66,400,000; Russia, £160,000,000; Austria, £13,720,-000; Turkey and Sardinia, £25,680,000; or a total of £340,000,000; and the indirect cost through loss has been estimated at the same figure, making the actual cost $3,400,000,000.

In the War of 1859 France spent £15,000,000; Austria, £25,400,000; Sardinia, £10,200,000; or a total of £50,600,000. And finally Europe expended on war during the last half of the nineteenth century £1,211,-360,000.

What do these figures suggest? Surely this, at least, that earthly governments expect to pay for their victories, counting that victory worth gaining is worth what it costs.

The Church of Jesus Christ is the earthly representative of the Kingdom of God. It has been set for the defense of that Kingdom which is not of this world. It is commissioned as well to engage in an aggressive campaign that shall not cease until "the kingdoms of this world have become the Kingdom of our Lord and of His Christ." Is the victory promised worth gaining? If it be worth while to establish principles of righteousness in the world, to bring in a day when peace shall prevail, love be triumphant, songs of joy replace the spirit of heaviness and the beauty of redeemed humanity

the ashes of human hopes and possibilities, then the victory the Church is set to secure is worth while.

What will it cost? Who can tell in the terms men employ in counting the cost of war—men and money? Who can tell? While no one can make even an estimate that would have weight, we can get down to underlying principles and stress them a little in such a study as this. We have seen how the results already gained have been gained by a fourfold investment, and that the investment has been by no means slight in the aggregate. But the service rendered in each age has been by the few and not by the many, comparatively speaking. In other words, the true spirit of service has not gripped the hearts of the rank and file of the Church down to the last man and woman and child so that it was a united army in the field of Christian conquest. Is it too much to say that the first item in the cost account of world-conquest in the name of Christ is the cost of presenting a united front to the hosts to be conquered? By this we mean that one spirit, the spirit of Jesus, shall actuate and impel forward every branch of the great army. This will cost just what a deeper devotion to God, a broader charity, a loftier ideal of life and service, and a life of prayer will cost, not in money, but in heart-searching, in self-renunciation, in self-denial, and in enthronement of Jesus Christ.

The cost of carrying out the divine program of world-conquest is that of making Jesus first, His command and authority supreme. None of us can be in the line of battle ready for full-hearted service until Jesus has thus been recognized, and we have counted ourselves indeed His bond slaves by choice, yielding ourselves to Him in an abandon of love. What will this cost be? Perchance the entire reshaping of our life purposes and

plans and a giving up of things most cherished and loved; and it may mean following Him where the whole being shrinks from going—to its Gethsemane and Calvary. It will, it must mean placing our very best at His disposal.

> "And is our best too much? O friends, let us remember
> How once our Lord poured out His soul for us,
> And in the prime of His mysterious manhood
> Gave up His precious life upon the cross!
> The Lord of lords, by whom the worlds were made,
> Through bitter grief and tears gave us the best we have."

Such an attitude towards God and His Kingdom may mean parents giving up their sons and daughters for foreign missionary service, and those young people going forth from home and loved ones. Who does not know of parents who have professed loyalty to Jesus Christ and prayed for the salvation of the heathen who have refused to give a son or a daughter to help answer their prayers? Full-hearted loyalty to the Lord Jesus Christ can only be evidenced by placing all upon His altar in sacrifice.

The cost of world-conquest is the cost of unceasing devotion and effort. One must not put his hand to the plow and turn back. It is not by one act, though the act be helpful, nor by one gift, though the gift be of great price, that world-conquest can be gained. The service and the giving must not be irregular, spasmodic, according to feeling; but systematic, hearty, constant. How long must the service be rendered, how long the giving be continued?

> "'Go, break to the needy sweet charity's bread,
> For giving is living,' the angel said;
> 'And must I be giving again and again?'
> My peevish and pitiless answer ran.
> 'Oh, no!' said the angel, piercing me through;
> 'Just give till the Master stops giving to you.'"

While He continues to give can not we afford to give? While He continues to give, shall we withhold our gifts to Him? By the gift of Himself to us, by gifts of love as potent to our soul-life as the sunshine to the natural world, by gifts of love as numberless as the stars in the sky—by such gifts He has enriched our lives and is daily enriching them. Do our gifts to Him through His straying ones, through His "other sheep" whom He must bring through us—our gifts of time, of effort, of money—do these suggest that we love Him "with pure hearts fervently," with the abandon with which the child loves the mother? Would not such an abandon of love by the millions who make up His militant Church pile up the material resources needed for world-conquest until hands would be stayed by the glad proclamation, "The people bring much more than enough for the service of the work?" (Exodus 36: 5.) Would it be possible if such love controlled the millions of the Church of Jesus Christ that only one out of seven thousand would respond to the call for work in the regions beyond?

But how are we showing our loyalty to our Divine Lord and our sympathy with His great purpose? A further study of facts may give a yet clearer answer.

The Methodist Episcopal Church has been giving year by year an average per member of about seven dollars for all purposes, including ministerial support, incidental expenses, and church building; but the amount for pure benevolence has approximated one dollar only. Do such figures represent giving as God has prospered us—when seven dollars is a tithe of seventy dollars only, an amount that surely can not represent even one-half of the per capita income of the Church membership?

Doctor Howard Henderson, in "Wealth and Work-

men," says: "A Congregationalist authority, while believing that the Congregationalists, with the exception of the Moravians, are the largest givers in the United States, estimates their annual gifts *at four per cent* of their average income."

Probably other Churches are on about the same plane in this respect as those mentioned. Can we expect world-conquest to be accomplished under such conditions? Where is the hardship, the sacrifice, the heartbreak; where are the strain and stress, the self-denial and utter devotion that spell out to humanity such patriotism to Christ's Kingdom, such loyalty to His person as men are accustomed to see shown to an earthly government and to the earthly ruler? Where these are wanting men refuse to accept verbal testimony to supreme love, utter devotion, and unswerving loyalty on our part to the Great Captain of our salvation. The cost of world-conquest will never be paid except in a currency that means the sacrifice that testifies that Christ and His Kingdom have gained the supreme place in our hearts and lives.

Has the Church in its recent history reached in any of its parts results that show that such an idea has been grasped? Probably the Moravian Church comes the nearest to illustrating this point. Admitting that the Moravians have largely left the home work to other hands, and also that the entire policy adopted has lacked the breadth of vision needed for solving the problems thrust upon the Church by the program for world-conquest in Christ's name, they stand forth as an inspiring illustration of what can be accomplished by determined purpose and never-slacking effort. Doctor Howard Henderson, in "Wealth and Workmen," says of them: "No sublimer spectacle ever drew earthward

the admiring gaze of angels than the six hundred Moravian exiles who, though poor and persecuted, resolved on the conquest of the world for Christ. They penetrated to the heart of Asia and planted their stations at the extremity of the Southern Peninsula; they set their tabernacles in the north of Africa and the Cape of Good Hope. They push through the ice-floes to Greenland and Labrador; they seize Guiana. Talk of the tomb of chivalry the three hundred Spartans built for themselves at Thermopylæ, the charge of the Light Brigade 'into the jaws of death, into the mouth of hell' at Balaklava! Their exploits and military martyrdom called for no such temper of courage as that which led this forlorn hope in its emprise for Christ."

What are the facts regarding these people? They have been content to live without seeking to amass wealth. They number in their home Churches only about 30,000. Their home pastors only number 248. What have they done? They have sent out one out of 50 of their members to the foreign field. They have built up a membership of 98,000 in foreign lands and raised up an army of workers there 1,767 strong. Their missionary service dates back to 1732, and they have been represented by 2,500 missionaries in foreign lands. And how much do they give for this work? About $250,000 a year, or an average of over $8 a member.

If the Protestant Church in the United States should give one-fourth as much for foreign missions as the small section that bears the name Moravian does, the aggregate would be about $40,000,000, or a fivefold advance on what is now given. If the whole of the Protestant Church in all the earth should reach the same plane, about $300,000,000 would be poured each year into foreign mission treasuries. If the force sent

forth to minister to the darkened peoples of heathen lands should be one-fourth as great, comparatively speaking, as that of the Moravian Church, the Protestant Church of the United States would keep an army 100,000 strong at the front, and the entire Church would be represented by 750,000 missionaries in foreign lands.

Do the above figures look large? Say not that they represent more than the Church of Jesus Christ can do. Armies and treasuries whose strength and resources are expressed by small figures do not and can not be reasonably expected to stand for the cost of world-conquest for Christ.

It may be urged that too much emphasis is being placed upon the human side—upon men and money—and that the divine side is being ignored. But the human and material elements are emphasized in the Word of God, and what we plead for is that there shall be response that shall show loyalty to Christ, devotion to His Kingdom, obedience to His great command. After the Church has thus fallen into line and thrust out a great army and poured out its treasure to carry on the campaign, the spiritual harvest can only come to its whiteness under the power of the Holy Spirit. But the Spirit of power needs men to empower, and, despite His presence in the world, the cry still goes forth regarding the Christless peoples, "How shall they hear without a preacher?" The further question, too, presses upon the Church to-day, "How shall they preach except they be sent?"

We have a strong conviction that the adoption of the Scriptural principles of supporting the Church of Jesus Christ and His work in the world would solve, so

far as it is a financial matter, the problem of Christian conquest of the world. If four per cent of the income of the membership of the Church will accomplish at home and abroad what is now being done, what would the giving of a full ten per cent mean to the world-wide work?

But is such a standard too high? Surely it is not too high if it be God's plan for His people. If their smallness of income be considered, many heathen people expend enough on their idolatrous worship, prompted largely by fear, to put to shame the Christian World in its giving under the declared impulse of love.

It is claimed that the Chinese people spend $100,000,000 a year on ancestor worship. We are told that "No day begins without an offering to the idol and no meal is eaten until a portion is set aside for the god."

We read, too, of a heathen woman saying to the missionary, "Well, I worship God, too, but I take a few sticks of incense when I pray. It seems so mean to go before Him with just nothing."

We know, too, that the children in heathen lands are taught from infancy to bring their gifts to the idol worshiped.

These heathen systems cost their people heavily, and give them nothing in return. They give to appease the wrath of a terrible god. They lack the constraining power of love, the impulse of gratitude, the inspiration of the thought of world-conquest and the uplift of the anticipation of the crown of eternal life. With such an outlook as we have, how ought we to labor and to give? Fellow disciples of Jesus Christ, can not we get the vision we ought to get of Christ's great plan and our part in its accomplishment?

What will it cost to solve the problem of world-conquest? It will cost what true discipleship to Jesus Christ will cost, for true discipleship means the hearing of His voice and doing whatsoever He saith, under the impulse of His Spirit.

PART IV.—INTERROGATIONS.

CHAPTER I.

WHAT IS THE TRUE MISSIONARY INCENTIVE?

The True Incentive is Found in Love to Jesus Christ:

"For the love of Christ constraineth us."—*Apostle Paul.*

"Observe the true motive for Christian work. The Lord did not say to Peter, 'Lovest thou the work?' or 'Lovest thou My lambs?' but 'Lovest thou Me?' for the most potent principle in the Christian heart is love to Christ."—*William M. Taylor, D. D.*

"For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."—*Jesus Christ.*

"The bread that giveth strength I want to give;
That water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way."—*Selected.*

"How many sheep are straying,
Lost from the Savior's fold?
Upon the lonely mountain
They shiver with the cold;
Within the tangled thickets,
Where poison vines do creep,
And over rocky ledges
Wander the poor lost sheep.
O come, let us go and find them,
In the paths of death they roam;
At the close of the day 't will be sweet to say,
'I have brought some lost one home!'

"O, who will go to find them?
Who, for the Savior's sake,
Will search, with tireless patience,
Through briar and through brake?
Unheeding thirst or hunger,
Who still, from day to day,
Will seek, as for a treasure,
The sheep that go astray?
O come, let us go and find them,
In the paths of death they roam;
At the close of the day 't will be sweet to say,
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CHAPTER I.

What Is the True Incentive?

What is the true incentive to Christian service? This question is important because there must be impelling power before there can be service, and a true incentive must lie back of the best service. What has impelled men and women in the past to earnest effort to win the world to Christ? What can be depended upon to-day to inspire the people of God to such service as the world needs and the great Head of the Church demands? These questions we believe to be fundamentally important.

The writer has often heard remarks made the purport of which was, that if the need of the world-field is set before the Church, the task of enlisting her membership in the work of saving the non-Christian world will have been accomplished. We admit that a true portrayal of the condition and consequent need of Christless peoples everywhere must make a strong appeal to the followers of Christ. The fact stands, however, that a knowledge of need does not bring the response in either money or men that is demanded if the need is to be met. Our eyes become so accustomed to the densest darkness of heathen lands that our hearts are not moved to sympathy deep enough to rouse to action earnest, whole-hearted, world-wide, and constant. He who puts his hand to the plow under the impulse will look back before life's close. And yet we ought to know the need and have all the sympathy it can arouse.

Then, too, there is a grandeur in the idea of world-conquest that must appeal to people. This is true whether the conquest sought is over nations by force of arms, over minds by logic and eloquence, or over hearts by preaching the gospel of Jesus Christ. Who can read the history of victories gained along these lines without a quickened pulse and a thrill of desire to engage in such a warfare? There is exaltation in the thought, and a man under the impulse of its very grandeur dreams dreams of noble conquest. But how often he drops to his normal plane of living before he goes beyond the stage of dream and vision.

To some, also, the resultant in reward and glory appeals with no little force. The thought of hearing the Master say, "Well done," and the promise of shining as the stars for ever and ever as the result of turning many to righteousness ought to give strong leverage on hearts that aspire to great things. We face the fact, though, that the great Christian workers of the world have not done their work under any impulse that is selfish at the core.

And how about the joy of service? Have we a clue here to the true incentive? By no means, for joy is a result of, but to no large degree an impelling power to service. The experience of Christian workers does not crystallize into the testimony, "The joy of service constraineth me to serve the Lord Christ."

In whitened fields, too, we find a peculiar inspiration. Whitened fields are, however, allowed to go unharvested, while men and women who bear the name of Christ stand all the day idle, saying, "No man hath hired us," or else sleep the sleep of indifference while an enemy never indifferent works his work of destruction.

We now get back to the divine command, "Go ye,"

"teach," "preach," "disciple all nations." What more does the servant need to thrust him out to do all his Master's will than that Master's command? But for almost nineteen centuries that command has been falling upon the ears of the disciples of Jesus, and yet the cry is the same as in the days when He lived, "The laborers are few." Yes, and because they are few fields dead-ripe await in their whitened beauty the coming of the reapers who should come, but, in spite of the divine command, come not.

If we want an answer to our inquiry clear-cut and practical, let us hear the great apostle to the Gentiles when he bears his testimony to the Corinthians, "For the love of Christ constrains us." A knowledge of the need of heathen peoples may move to tears, and even lead to action to a certain degree, but the love of Christ filling the heart can alone be relied upon to move to life-long service. A vision of the glory of world-conquest in the name of Christ may fire the imagination, but the heart must be made aflame with divine love before life itself is burned out in serving. The reward may appeal, but its appeal will be lost in other voices unless love controls the central forces of the being. The joy of service may tide one over many a hard place in the field where he toils, but the love of Christ is the only power that can hold him to his task through all the experiences of Christian service. A view of whitened fields may arouse us so that we begin the day's task, but nothing less than the constraining love of Christ can hold us through the heat of the noontide and while the shadows lengthen; yes, and the divine command may thrust out, but what can hold one to his task except the love that held Jesus through the darkness of Gethsemane and the agony of Calvary?

Why did the Apostle Paul hold on his course in spite of stripes and imprisonments, perils by sea and by land, hunger and weariness? Why did Livingstone brave the dangers of Africa, and Williams and Chalmers of the South Sea Islands? Why did Mackay and Moffat and Paton remain at the post of duty when life was in peril? Why did Melville Cox drag his diseased body into the deadly African Continent, and David Brainerd lay down his life at twenty-nine in toil for the salvation of the American Indians? And why, we ask, has a host of men and women in every age counted not their lives dear unto themselves as they have sought to make Christ known to Christless peoples? The answer to all these questions is the same—the constraining love of Christ. Here we have an impelling power that is strong enough to thrust out men and women into the world-field and to hold them to their task in spite of all opposing forces. If the whole Christian Church were to get in such vital relation to Jesus Christ that His love would become the constraining power in their lives, there would be no lack of men and women to give the gospel to every creature or of money to pay all the expenses of the campaign that would be waged.

There is no more vital question for the Church to-day than that relating to the generating of the spirit that makes for world-conquest. Why is this spirit wanting in large sections of the Church? Why is it that so many do not believe in foreign missions and give but meagerly, if they give at all, to this great work? Why is there not generally throughout the Church a broadness of vision that takes in the whole race, and more of the burning zeal that would push the battle in every land in spite of the forces that oppose the advance of the Church of Christ? We can not escape the conviction that the

teachers of young Christians too largely overlook the most vital feature of their work. Where the heart has been truly converted to God the love of Christ begins its work of impelling to service. Then is the time to cultivate breadth of vision. It is easy then to love all peoples, and the appeal of the great need of people without Christ becomes potent. To direct such a person's thought to a single community means to decrease by turning into narrow channels a love that needs channels world-wide for its exercise. To such an one the natural outgoing of whose heart-life finds expression in Charles Wesley's cry:

"O, that the world might taste and see
The riches of His grace;
The arms of love that compass me
Would all mankind embrace!"

there is sure to come a narrowness of vision that results in a decrease in spiritual life until he sings with William

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His Word."

Is it not safe to say that if the instruction of the young for which we plead were earnestly pressed after every revival in the Churches of Christendom, that there would be less of lament later on because results are not permanent, while great awakenings would become more general, and hearty and prompt response could be given to the calls from many lands? When the love of Christ constrains the whole Church, no open doors will remain unentered, no Christless people await the

first glad message of salvation, and no field white unto the harvest be neglected. In this great work the very mind that was in Christ Jesus is surely the great need. Realizing this, shall we not pray?—

"O grant us love like Thine,
That hears the cry of sorrow
From heathendom ascending to the Throne of God;
That spurns the call of ease and home
While Christ's lost sheep in darkness roam.

"O grant us hearts like Thine—
Wide, tender, faithful, childlike—
That seek no more their own, but live to do Thy will—
The hearts that seek Thy Kingdom first,
Nor linger while the peoples thirst.

"O grant us minds like Thine,
That compassed all the nations,
That swept o'er land and sea and loved the least of all,
Great things attempting for the Lord,
Expecting mighty things from God."

CHAPTER II.

WHAT IS THE SPIRIT THAT WINS?

World-Conquest for Christ Calls for a Spirit that Determines Action:

"Woe is unto me, if I preach not the gospel."—*Apostle Paul.*

"Anywhere, provided it be forward."—*David Livingstone.*

"Put any burden upon me, only sustain me.
Send me anywhere, only go with me.
Sever any tie but the one that binds me
To Thy service and to Thy heart."

—*Fly-leaf, Miss Brigham's Bible.*

"If I had ten lives, I would gladly lay them down for Christ in Sierra Leone, the white man's grave, but, by the grace of God, the black man's resurrection."—*Canon Taylor Smith.*

"Fired with a peculiar zeal, they defy
The rage and vigor of a Greenland sky,
And plant successfully sweet Sharon's rose
On icy fields, and 'mid eternal snows."—*Selected.*

"Dear Jesus, why did You not send me the message of Your great salvation while I was a little girl? I could then have learned to read Your Holy Book and could have told my people about it. You have done so much for me. I wish I could do something for You. But, dear Jesus, I am only an old woman now, and I can not read. I can not do much, but You shall have all my life that I have left."—*Mursama, an aged village woman in India.*

CHAPTER II.

What Is the Spirit That Wins?

It is fair to conclude that the spirit that has won in the past will win to-day and will not fail in the future. That spirit has often been voiced in words, more often still displayed in deeds. It has had a place in the world ever since Jesus said, "I lay down My life for the sheep," and then, after toil and weariness to the limit of human endurance, and after bearing a heart-burden that, unlike that of the wooden cross, could not be laid on another, literally laid down His life for man. No double portion of His spirit could fall on a disciple, but in every age some have caught a vision of the Christ-love and the world-need and of personal responsibility that has meant in their words and life some reflection of the Spirit that actuated Him. We wish briefly to call attention to the exemplification of that spirit in a few of His followers.

Stephen, called to serve tables, speedily caught the impulse to wider service and gave himself to it with a spirit of such abandon that the fury of the mob was aroused so that they stoned him to death while he beheld the vision of his ascended Lord. The world saw it in the life and labors of the Apostle Paul, and thousands have been roused to a nobler spirit as they have read his exclamation, "Woe is me if I preach not the gospel," and his stalwart declaration when perils pressed hard upon him, "None of these things move me, neither count I my life dear unto myself so that I might finish

my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." These early disciples were the forerunners of a host larger, perhaps, than we think that entered into the Spirit of their Lord and followed in His steps. Knowing, as we do, how this Spirit was displayed in the early Church, we may be tempted to think it was peculiar to that time. No greater mistake could be made. While it has never been so general as the great need of the world-field demanded, there has been no age when it has not mightily influenced at least some sections of the Church. We call attention here to a few facts and testimonies that show the presence of the same spirit in recent times.

Let David Livingstone speak to us to-day as he spoke to the students at Cambridge University: "I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us; who, being the brightness of His Father's glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Put with this declaration the fact that his life purpose centered in the thought of making a way for Jesus through darkest Africa and that he never turned aside from that purpose. Have we not in David Livingstone a wonderful exhibition of the spirit that is needed in Christian conquest—the spirit that is bound to win?

And next let us listen to another voice. It is the voice of prayer, and is wafted from far-off Fiji—the voice of John Hunt as he lay dying: "Lord, bless Fiji! Save Fiji! Thou knowest my soul has loved Fiji; my

heart has travailed in pain for Fiji!" And hear him yet again as he draws nearer to the gates of death: "O, let me pray once more for Fiji! Lord, for Christ's sake, bless Fiji, save Fiji!" Who wonders that with laborers of such a spirit Fiji was brought to Christ?

Note the spirit of another, that first and great missionary to the Moslems, Raymund Lull: "As a hungry man makes dispatch and takes large morsels on account of his great hunger, so Thy servant feels a great desire to die that he may glorify Thee. He hurries day and night to complete his work in order that he may give up his blood and tears to be shed for Thee." His words may sound strange to us, but the Spirit is not hard to discern—the spirit that puts Jesus and His work first and counts not life as dear.

In the long list of incidents that illustrate the spirit that makes for conquest, note that where Robert Moffat, when his life and mission were threatened by an African chief, threw open his waistcoat and, standing before him erect and fearless, said, "If you will, drive your spear to my heart; and when you have slain me, my companions will know that the hour has come for them to depart." What wonder that the chief was cowed and that he said to his attendants, "These men must have ten lives. Where they are so fearless of death there must be something of immortality."

What can be expected to withstand such a spirit as that displayed in the above incidents or that apparent in the three that follow?

The first of the three is the declaration of joy in humble, Christly service by a medical missionary: "I like the work immensely. I would rather wash old leg ulcers daily in my hospital than to be struggling after some worldly fame in the profession at home, for my

"That will do," replied Tapeso; "wherever there are men, missionaries are bound to go."

When in the same region it seemed well-nigh impossible to open work on Rarotonga, a Christian named Papheiha leaped into the sea to swim ashore, saying, "Whether the savages spare me or kill me, I will land among them. Jehovah is my shield; I am in His hand."

Some one has said that "graves are needed in mission lands." But are there not graves? If the remarks mean that each of these heathen lands needs a loyalty to Christ and devotion to Him and the darkened peoples He would save that will not fail while life lasts and that will suffer martyrdom or burn itself out in service, then we say that this need has been met in all these lands. Graves needed? There are graves. Where is the land of darkness into which the followers of Christ have been able to press their way that does not hold the sleeping dust of some who faltered not but yielded up life itself for Christ and the salvation of the heathen? How many sleep their last sleep where heathen people pass in throngs their quiet graves, no man can tell. These graves may speak to many who pass by, but there is a place graves can not fill and a work they can not do.

Do mission lands need graves? Mission lands need men and women who are willing to fill graves but who are alive in every fiber of their being to the great need of the heathen nations and who possess the spirit we have been attempting to emphasize. We go a step further and say that the need of heathen lands will not be fully met while Christian parents in Christian lands fail to train up their children into the spirit of world-conquest and even check all impulse in that direction. Parents who can not go need to have a spirit that prompts them to send forth the young people of their

homes to fight the battle of the Cross in any and every land.

Who can tell how many young people there are who get a vision of opportunity and responsibility from the very throne-room of the King who are kept from obedience to the heavenly vision and whose lives will never know the real glory that might have been theirs—and all because fathers and mothers who are called Christians discourage and sometimes even forbid their boys and their girls to go forth under the impulse of the Spirit of God. Contrast with that spirit that of the mother who, when word reached her that her son had been killed and eaten by cannibals, said, between her sobs as she lifted her streaming eyes toward heaven, "Praise the Lord that He ever gave me so good a son! Had I another like him I would send him to preach salvation to the savages that feasted on his flesh." Compare this with the attitude of many fathers and mothers who bear Christ's name and pray for the salvation of non-Christian peoples but will not consent that their sons and daughters shall go to the heathen lands.

What would such a spirit as has been illustrated above mean in the practical work of building the Kingdom of God in the earth? What would it mean in respect to securing volunteers for the great campaign against the kingdom of darkness? What would it mean? It would mean that young men and young women would crowd forward as volunteers until there should be no lack of laborers in any land. It would mean that Christian parents would rejoice when sons and daughters offered for foreign service, and send them forth, with tears, it might be, but with hallelujahs of praise to God who counted them worthy of a place in the forefront of the battle.

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And what would the same spirit mean in respect to money for the work? We all know what it would mean—that it would mean filled treasuries and eager inquiries from the Lord's stewards where money could be invested to further the interest of the Kingdom. The heroic in the devotion of both life and money has not been wanting in the history of the Christian movement, but to-day there is a call for a thousand-fold increase of that spirit in the Church. In its final analysis the spirit that wins is the spirit of Jesus, who, though rich, became poor for the sake of the world of humanity, and then gladly laid down His life that man might live.

Well may we pray that the mind that was in Christ Jesus may become the mind in His Church.

CHAPTER III.

WILL THE WORLD MOVEMENT PAY?

The World Movement is God's Program for His People:

"To obey is better than sacrifice."—*The Prophet Samuel.*

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—*The Prophet Daniel.*

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in; naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. . . . Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me."—*Jesus Christ.*

"That man may last, but never lives,
Who much receives but nothing gives;
Whom none can love, whom none can thank
Creation's blot, creation's blank.

"But he who marks from day to day
In generous acts his radiant way,
Treads the same path the Savior trod,
The path to glory and to God."

"Really our missionary enterprise, the missionary enterprise of the Church of God in England, is the very salt of our civilization. *Wherein lies our safety?* In spiritual magnanimity! If you want to take care of your empire, take care of your missions."—*Doctor W. L. Watkinson.*

"'What shall I do to be forever known?'
'Thy duty ever.'
'This did full many who yet sleep unknown.'
'O, never, never!
Thinkest thou perchance that they remain unknown
Whom thou know'st not?
By angel trumps in Heaven their praise is blown.
Divine their lot.'"

CHAPTER III.

Will the World Movement Pay?

To ask this question is to ask whether it will pay to obey God; to relieve distress, mental, spiritual, physical; to uplift womanhood and give childhood its due in pure teaching, noble example, and elevating ideal; to turn back the tides of oppression and wrong that sweep over barbarous peoples; to protect the weak, assure to the aged and sick loving care and attention, and to the dying hope for the future; to establish good government; to safeguard the home; to do away with war; to destroy intemperance and vice—in a word, whether it will pay for those who have been blessed by God to be obedient to His command, "Be thou a blessing!"

To ask such a question must be to the thinking of all truly awakened and loyal people to answer it. To such no arguments, no array of facts is needed. They have learned better than to consider such a question in the light of personal pecuniary gain or even with reference to one's own community or Church or country. They have studied in a school where they have been taught to count the promises of God of future rewards in commendation, and in a glorious inheritance, as prizes of inestimable value. Happy is the man who has studied in the school of Christ until he has learned to regard the real uplift of humanity and His Master's approval a sufficient reward for his service. To such a man the Bible with its exceeding great and precious promises has a larger place in his thoughts than the

ledger, and his own business has become of worth only as related to the business of his Lord and Master.

We fear, however, that to the great majority the establishing of the Kingdom of God among men is a thing of secondary importance, and that the thought of world-conquest does not appeal unless it will pay in houses and lands and increased bank account.

The purpose of this chapter is to call attention to facts that ought to serve as an affirmative answer to this question, "Will it pay?"

We have already studied the results to commerce and seen that the Christian movement has been profitable to the world's business. It has paid in dollars and cents to evangelize savage peoples. It is said to have cost about $1,200,000 to Christianize the people of the Sandwich Islands, and the United States receives back from $5,000,000 to $8,000,000 a year in commerce. Did it pay to expend the amount named and get an annual return of four to five fold of the investment? England has been receiving from the South Sea Islands year by year ten pounds for every pound she has been expending on Christianizing the people. Has it paid England to invest the one pound? The United States has been receiving from Micronesia forty dollars a year for every dollar spent on missions there. Did it pay to give the gospel to these islands? Go back, please, and read figures given in the chapter on commerce and the testimonies of business men and government representatives and see if there be not sufficient ground for underscoring our answer to the question at the head of this chapter. *The Christian propaganda pays in a commercial way.*

This side of the question is not presented with a view to encourage contributions to the missionary cause unless it be as an expression of gratitude on the part of

men who have become rich as the direct result of Christian missions, but who did not contribute to the spread of that gospel that had the power to thus enrich them. No giving for the sake of temporal gain in return is here encouraged; but ought there not to be given back at least a tenth of the hundreds and thousands of millions of dollars directed into commercial channels towards Christian lands; ought not at least a tenth of it go back as a thank-offering to further bless and uplift humanity dwelling in heathendom?

We are not content, however, to say the Christian movement has paid in a financial way. It is true, and such a view stands to the large credit of Christianity; but it is narrow, low, and sordid: If that were the only way in which the Christian propaganda had paid, we might well question its real benefit to humanity, for it would then have ministered to human greed and selfishness. But there are other phases of profit—profit that can not be put in figures with the sign of dollars or pounds prefixed.

Our study has already emphasized educational, literary, social, and humanitarian results. Surely all lovers of humanity will grant that where gold is transmuted into mental enlightenment, social and spiritual uplift, and into noble character the investment of gold has paid. That under the blessing of God earthly treasure has been used to bring such enrichment to nations and peoples no one can reasonably question. In this connection let us take a view of India as it was a century ago.

Doctor Claudius Buchanan in 1813 quoted in proof of the correctness of what he reported himself to have seen the words of Doctor Carey regarding the destructive influence of idolatry: "Idolatry destroys more than the

sword, yet in a way which is scarcely perceived. The number who die in their long pilgrimages, either through want or fatigue, or from dysenteries and fevers caught by lying out, and want of accommodation, is incredible. I only mention one idol, the famous Juggernaut in Orissa, to which twelve or thirteen pilgrimages are made every year. It is calculated that the number who go thither is, on some occasions, 600,000 persons, and scarcely ever less than 100,000. I suppose, at the lowest calculation, that in the year 1,200,000 persons attend. Now if only one in ten died, the mortality caused by this one idol would be 120,000 in a year; but some are of opinion that not many more than one in ten survive and return home again. Besides these, I calculate that 10,000 women annually burned with the bodies of their deceased husbands, and the multitudes destroyed in other methods, would swell the catalogue to an extent almost exceeding credibility."

Are such scenes witnessed to-day anywhere in the Indian Empire? Has it paid to create a spirit that protects life, improves social conditions, exalts womanhood, creates a new atmosphere, and gives new ideals of life and duty? As a comparatively recent tsetimony, note the following: "'The Rev. Doctor Chamberlain reports a Hindu village priest as having said to him, 'Sir, what is it that makes your Veda have such an influence over the lives of those who embrace it?" and then, regarding the people of his own village who had become Christians less than a year before, he said, 'Formerly they were lazy, and sometimes drank, lied, and cheated, as those around them do; but see what a change it has made in them—now they are sober, industrious, well-behaved, and thrifty. Why, there is not such a village in all this region.'"

Such a village—and there are many hundreds of them now in India and in many other non-Christian lands—is an oasis indeed in the midst of the desolate wastes of heathenism. Does it pay, is it worth while, to create such conditions? What must be the answer of the Christ who could not look on the hungry people without having compassion on them? Can we imagine that we hear Him saying it will not pay to spend our gold and silver, our time and talents on such a work of blessing? If the whole Church of Jesus Christ could but see through His eyes of sympathy and be prompted by His love, no mention would be made of the value of gold or silver or precious stones in comparison with the worth of the results secured by the devotion of these to the work of His Kingdom.

Who that has seen the faces of heathen people brighten as the truth of the gospel has been grasped and Jesus has been seen; who that has beheld transformations in character and life wrought out under the power of Christ; who that has heard the testimonies of people set free from the blight and enslavement of a non-Christian faith; who that has had this priceless privilege doubts for a moment what the answer of such people would be if they were asked the question we are asking in this chapter?

There is another viewpoint from which this question must be answered—that of the Church itself. Does it pay the Church in its own life to engage in this work?

Whether the Church of Jesus Christ shall have a vigorous life that will make possible an active campaign for the world's redemption or live at a poor, dying rate depends on principles that must not be ignored. To live the Church must have communion with her Lord. Without unity of life, thought, desire, purpose there

can be no real spirit of communion. Where there is such unity and the resultant communion of the Church through its individual members with God there will be—there must be—obedience. Disobedience is a sure cause of breaking the spirit of unity and communion, and wherever it is seen it may safely be regarded as an index of spiritual life or at least of feebleness in that life. Obedience to God is fundamentally essential to the real life of the soul. "To obey is," therefore, "better than sacrifice." There must be obedience to commands enjoining service as well as to those enforcing moral laws and religious observances. "All these I have observed from my youth," is a praiseworthy declaration, though it related to religious and moral duties only; but it must always fall short of the divine approval. A command to serve always supplements those relating to personal character and life.

Does the Church to-day merit approval if judged in respect to its obedience to the commands of Christ relating to service? When one notes the great work the Church of Christ is attempting and her really great accomplishments in the field of service criticism may seem hard; but facts must be recognized and actual conditions must not be ignored. The question must be asked plainly and pressed most earnestly, "Is the Church obeying the commands of Christ?" To be more specific, "Is the Church bringing all the tithes into the storehouse?" and a second question, "Is the Church really obeying the last command of Jesus Christ—'Go ye and disciple all nations?'" We have long believed obedience along these lines to be essential to the life of the Church.

It is a well-recognized fact to-day—a fact that is

dwelt upon in every great religious assembly and in the Church press—that the Church is not measuring up to her duty, and that the returns for the amount invested and the labor bestowed are deplorably meager. The Church has been called again and again to face the facts. Revival services have been held, and many things have seemed to indicate the dawn of a better day, but the hope inspired has not been so largely realized as could be desired. Is there any solution of the problem to be suggested that will appear reasonable and that can be backed by a "Thus saith the Lord?" We believe there is and that the great world movement is so bound up with the problem that the life of the Church and the work of evangelizing the nations are so mutually related that if the first be strong and active the second must have a vigorous life.

We have just called attention to the fact that the Church is recognized as coming short of her high mission. There must, however, be a remedy, for of the Church's final triumph we are assured. We should not, however, be content to leave to coming ages problems the solution of which will mean new life to the Church and added blessings to the world. The suggestion here made would be advanced with great hesitation if we did not have a deep conviction that it is based on great and essential principles that underlie our very life, and, further, that it is Scriptural. The underlying principle we emphasize is that obedience to God is the secret of spiritual life in the individual, and therefore in the Church. Whatever service, therefore, waits upon the Church and depends upon its life will languish if obedience be wanting.

We wish now to apply the principle to the present

problem. The great Church of Jesus Christ is to a large extent failing to bring all the tithes into the storehouse and is allowing the most promising opportunities to evangelize heathen peoples to pass unrecognized, or at least unused. If spiritual life depends on obedience, and the Church disobeys these great commands of God, how can there be life that can win victories over sin at home or conquer for Christ the nations that sit in darkness? What use is there in praying for spiritual blessings, in holding special services for the reviving of the life of the Church while God's commands are not honored and He is being robbed? The little flame kindled in many a revival has often flickered and died away almost before the doxology of praise that closed the meeting has ceased simply because those who are set to instruct and train the new life fail to recognize God's claims and His broad plan, and thus failing lead the young converts into a life of narrow vision and selfishness, which means weakness in life and feebleness in effort.

Will it pay to get a broad vision of God's world program and obey Him wholly? To ask this question is to ask whether it will pay to open up the channels between God and the Church so that His life can flow unhindered. From the standpoint of the life of the Church there can be no better investment than to put service and money into the great work of world evangelization until God's commands shall have been obeyed and His full claims met. There will be no lack in the spiritual life of the Church or failure in the world-wide campaign of evangelization if the Church will only accept and intelligently and conscientiously apply the principle adopted by David Livingstone, "I will place

no value on anything I have or may possess except in relation to the Kingdom of God."

"O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
That one should perish, lost in shades of night.

"He comes again. O Zion, ere thou meet Him,
Make known to every heart His saving grace;
Let none whom He hath ransomed fail to greet Him,
Through thy neglect, unfit to see His face."

CHAPTER IV.

WHAT IS THE PRESENT OUTLOOK?

The Present Outlook is Made Bright by the Promises of God, Abundant Success, and Countless Macedonian calls:

"Ask of Me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession."—*Jehovah.*

"From all the dark places
Of earth's heathen races,
O see how the thick shadows fly!
The voice of salvation
Awakes every nation,
'Come over and help us,' they cry."

—*Mary B. C. Slade.*

"Far and wide, though All-unknowing,
Pants for Thee each human breast;
Human tears for Thee are flowing,
Human hearts in Thee would rest."

"The world sits at the feet of Christ,
Unknowing, blind, and unconsoled;
It shall yet touch His garment's fold
And feel the heavenly Alchemist
Transmute its very dust to gold."

"It is possible to evangelize the world in this generation if the Church will but do her duty. The trouble is not with the heathen. A dead Church will prevent it, if it is prevented. Why should it not be accomplished? God will have all men to be saved and come unto the knowledge of the truth. The resources of the Church are boundless. Let the will of the Churches be brought into line with the will of God, and nothing will be found to be impossible. May God grant it!"—*Doctor Griffith John, of China.*

"Christ for India and India for Christ—let that be our enthusiastic shout; backed up by enthusiastic deeds, and by God's blessing, we will bring revolted India into Christ's Kingdom within the lives of those now born."—*Doctor Jacob Chamberlain, in 1892.*

CHAPTER IV.

What Is the Present Outlook?

This is a natural and proper question. With the investment already made and the conditions that now prevail before us, we ought to consider the future. There is a viewpoint from which the outlook has always been bright—that of the promises of God. Thus Adoniram Judson, before he had gathered the first fruits in Burma, and while lying in prison unable to do more than think and pray, when asked by a fellow-prisoner in a taunting way what the prospect of Burma being Christianized was, could reply, "As bright as the promises of God." Those promises have cheered the laborers in many a field through years of apparent failure so that their hearts have not despaired. They have, by faith in those promises, seen the triumph from afar and have labored in faith and hope, and "endured as seeing Him who is invisible," until they have rejoiced not alone in things hoped for, but also in victories already won.

There has never been a time when the Church had so much of actual accomplishment in which to rejoice and on which to build her hopes for the future as the present. At the same time we firmly believe that there has never been a time when there was more urgent need to keep the divine promises in view and to build hope for the future on them. Cheering as past victories have been, they can give no sure promise of triumph in the coming days.

But the person who asks, "What is the present out-

look?" is looking to the foreign mission fields of the Church. He wants to know whether victories won and conditions now prevailing warrant the expectation of continued advance and final triumph. The question is natural and fully legitimate, and the preceding pages have been written to show what the outlook is in so far as that outlook is determined by what has been done and by present conditions. Space forbids any large repetition of facts already stated. Let it be noted, however, that the touch of Christianity upon the nations has been so strong, sympathetic, and beneficent that it has been practically enacting among them such wonders as its great Head worked in the days of His flesh, and to-day "the fields are white unto the harvest" in almost all the lands where work has been carried on for any considerable time.

This fact holds not only where crude faiths such as Animism and Fetishism hold sway, but also where Buddhism, Confucianism, Hinduism, and Shinto prevail—systems more comprehensive, complex, and philosophic.

The outlook may be considered from several viewpoints:

(1.) That of the fact that Christianity stands for progress, advance, development, and that the nations have become possessed in some way by that spirit. Without stopping here to emphasize what we believe to be the fact—that this spirit has been begotten by Christianity—we do lay stress on the evident fact that the conviction has become widespread and strong, and is constantly increasing and deepening; that Christianity alone has ideals and the spirit and power that can elevate nations and peoples. In proof of this we point to Japan and China to-day as nations that look not to

nations molded by non-Christian faiths and resting on foundation stones laid by such faiths for their example, inspiration, and guidance, but to lands far distant, the greatness and prosperity of which have attracted attention and provoked thought even to the Far East. They are laying new foundations for their governments and adopting new principles for their social life, and Christian lands are expected to supply their recognized need. India has, too, problems of religious and social regeneration to work out, and realizes that the old order must give place to a new. In the remodeling of the old system which the Hindu attempts rather than a rebuilding of the entire structure of social and religious life, reference is had to the Christian Church, its structure, and the methods of its propaganda. What do such facts suggest? Surely this much at least, that Christianity has attracted the attention of non-Christian people. But we firmly believe that there has been generated in the hearts of these peoples a deep conviction—not always admitted, but really recognized—that the secret of the greatness and commanding power and influence of Western nations is to be found in the fact of the Christian faith of their peoples. Does not this suggest that the time has come when the very conditions in those lands encourage the expectation of large results? It may be night yet, but the night has so far passed that watchmen from a thousand vantage points in those lands shout back to the traveler who asks, "What of the night?" "The morning of a new day cometh."

(2.) Much, we believe, should be made of the point just mentioned. The breaking down of a non-Christian faith may, however, mean much or little. Emphasis has been placed on the fact that the nations that are rebuilding their governments or their social systems are

looking to Christian lands for the model. It is possible that they may accept the perfected results of Christian civilizations without realizing that similar systems can be builded on no other foundation than Christ. Atheistic or agnostic ideas may creep in and undermine until the last state of the people may be worse than the first. In its direct practical touch Christianity may lead a people to the point where faith in their ancestral religion has been undermined and stop short of ushering them into the real land of promise and blessing. To some extent the work thus far accomplished in many heathen lands has been a work of preparation only for the coming in power of the Son of man. While thousands—yes, even a few millions—have been led into the broad life of faith in Christ and to-day rejoice in His salvation, far more have reached only the half-way house—the acknowledgment of the insufficiency of their old faith. But note that their faces are Christward. So long as they stand thus the outlook is, so far as they are concerned, hopeful.

There are, then, these general results that encourage us: The recognition of the power of Christianity and a very large admission of the great results it has wrought out so that it is held in high esteem by these peoples, and also the fact that many have reached the point of practically admitting its claims.

(3.) The native agency raised up is, both in quality and in spirit, such as to give encouragement. A leaven of seven million who bear Christ's name among the people of non-Christian lands is ground for great encouragement. The further fact that one hundred and five thousand of them are engaged wholly in making Christ known to their people, while many others give not a little help in the work, is suggestive of larger fruitage,

an expectation that is fostered also by the fact that the number of accessions from heathenism is becoming more numerous year by year, while the number of those who are inquiring the way of salvation through Christ still further reinforces the hope. A careful investigation of this agency will show that not a few have caught the spirit of conquest and have gained the inspiriting vision of the seer who beholds coming events not yet dreamed of by others. Thousands of spots in heathen lands, where most see only village squalor, confusion, and filth, have become mountain tops of experience and outlook to men and women who have been rescued from heathen faiths that give no vision of One who can save and of humanity redeemed by almighty power and love. Like most missionaries, probably, the writer has looked into faces bearing the stamp of hopelessness born of a faith that presents no object of hope and seen hope's transformation of expression taking place. Ah! there are the missionary's mountain tops of glory where toil and weariness, seeming defeat and almost discouragement are forgotten in the vision of the oncoming millions!

(4.) Just a few figures here may be suggestive and encouraging. The Methodist Episcopal Church Missionary Society began work in Oudh and Rohilkand in 1856. At the end of the first quarter-century the Christian community numbered 3,474, and the last year of the period the baptisms numbered 814. During this period the work had spread to other parts of India and been organized in practically all the great centers under the name of South India Conference; and from this Conference there were reported a Christian community of 1,979 and baptisms for the year of 185. Thus the net returns for the first quarter-century gave a Chris-

tian community for all India of 5,453, and the closing year had witnessed the baptism of 999. But consider the next twenty-five years' achievement as indicated by numerical returns: Christian community in 1907, 209,-693. This meant that for the second quarter-century the increase had averaged 8,170 a year, or 2,717 more each year than the whole ingathering of the first quarter-century. Go a step farther and notice the results of the next four years. The Christian community in 1911 numbered 261,885, an increase of 52,192, or an average of 13,048 a year—more than two and one-third times as many each year as the entire ingathering in the first twenty-five years. Let these figures speak of the outlook in India.

Now, narrowing the field, we look at Southern India only, drawing the line about one hundred miles south of Poona, and considering the same mission. In 1882 the Christian community was 485 and the baptisms reported, 90. In 1907 the returns were 6,095, or an increase of 224 a year. But note the gain in the next five years. In 1912 the reports showed a Christian community of 28,593, or an annual advance for the five years of 4,499 a year, or for each year over seventy-three per cent as many as the net returns for the effort of the period of more than thirty-five years preceding. Think of these figures and let them give answer as to the present outlook.

Look also for a moment at the Church Missionary Society's returns for the item of "Christian adherents." The report for the South India Mission of this society by decades stands: 1891, 66,621; 1901, 74,577; 1911, 102,169. For this mission the returns for all mission fields shows a doubling and more of Christian adherents in two decades, the figures standing, 1891, 200,665;

1901, 298,364; 1911, 404,451. Do not such figures mean encouragement as one looks to the future?

A study of the American Baptist, the English Wesleyan, the American and Irish Presbyterian, the American Board, the various Lutheran, and other missions at work in India—these all, if we could stop to study them, would be found to add to the rays of light that brighten the present prospect. A survey of other lands would mean the same thing. Does it mean nothing that within a radius of twenty-five miles from where these lines are penned there are more Christian people than the mission represented had in all India after a quarter-century of work? And many missionaries of each of the larger boards working in India could say the same.

(5.) But such a study does not and can not suggest the true character of the present outlook, which must not be based alone on numbers gathered out of heathenism or any tabulated reports, no matter what the subject of tabulation may be. In previous chapters attention has been called to social transformations, educational agencies, literary activities, and humanitarian efforts. These all help to spell hope and encouragement for the future, and that in large and illumined letters.

(6.) And yet one other point must be emphasized strongly as bearing on the present outlook—namely, the fact that back of those who have come there is a great host looking towards the light, asking for the truth. Whoever sees a missionary report now that does not lay emphasis on the fact that more people are ready to come than can, with the equipment and means at the command of the missionary, be received? The Macedonian call has been given perhaps five hundred tongues, linguistically speaking, while in numerical terms only thousands and tens of thousands and hundreds of

thousands can express it. Ten years ago Bishop J. M. Thoburn, in speaking at the Cleveland Convention for the Methodist Episcopal Church Mission alone, said: "In closing, I would say that I was asked here if it is true that we have one hundred thousand people in India asking for baptism. I have been assured that this number is not an exaggeration. I wrote for the figures, and my correspondent replied, 'We could report a much larger number than this; we could baptize the whole one hundred thousand within the next twelve months if we had the means to employ native teachers to go among them and teach them just the rudiments of Christian doctrine and Christian life.' My own impression is that we might multiply that number if we had the means, and there is hardly any limit to it at all."

Ten years have passed, during which the tide has been constantly rising. How many are now waiting no man can tell, but that the waiting multitude has increased few who know conditions well will probably question. It would be interesting if we could only get estimates of the numbers who wait on the thresholds of all missions seeking admission to the Church of Christ through baptism. More interesting still would it be to note results that would surely come to pass if the Home Churches would provide the men and money needed to push the work in all fields.

And so to the call from the homeland, "What is the present outlook?" we give back the answer, "Fields are white and harvests waiting." The waiting harvest is a host of people in each of many lands who are ready to acknowledge Jesus Christ in baptism. The Church has known no hour in her history hitherto when the prophecy, "A nation shall be born in a day," seemed so near a literal fulfillment. But as you read you may be saying:

"This all sounds very familiar. We have been assured again and again that the doors were open, the peoples waiting, the fields white unto a glorious harvest. Why this repetition, why have the things prophesied not been fulfilled?" In answer, we emphasize your "Why?" The answer is not found in the unpreparedness of non-Christian peoples. Let the words of the Lord Jesus be used in answer, "The laborers are few."

We have tried to state what the outlook is in the non-Christian lands, but firmly believe that the real outlook can not be fully gauged from the conditions on the foreign field. The missionary has the same question to ask that has come across the seas; and his eye is on the Home Church as he asks, "What is the present outlook?"

Past history shows how thorns have sprung up where the seeds of truth had been sown but were not cultivated. The land exalted in privilege as no other—Palestine, the home of Christ in the flesh—has lain for centuries under the blight of an alien and hostile faith. North Africa, one of the hardest fields of earth to-day for conquest by the Christian faith, had its broad oases where early Christianity had entered. Why was the outlook not realized? Why in these lands and others did Christian hope suffer eclipse? The battle was not pushed and Christ was dethroned. Only one hemisphere of the outlook is found mirrored in the foreign field. The other half must be found in the Christian lands of the West.

And what is the outlook, viewed from the standpoint of the Home Church? Those at the front of the far and wide-flung battle-line of the Church's great army wait an answer to their appeal for reinforcements and equipment adequate to the great task. The outlook in foreign fields is bright, but the realization of that outlook de-

pends on the answer given by the Home Church. What is the outlook in the United States, in Canada, in Great Britain, in Germany, in Scandinavia? Is there a good outlook for a whole-hearted, Church-wide interest, and that the Church will give itself to planning and working in a thoroughly business-like way to assure the actual realization of the results promised by the present outlook? Is there good promise of the awaking from the sleep of indifference of the no inconsiderable part of the Church membership? What is the prospect that men and women will call to remembrance the solemn promises made to God and His Church when they assumed the sacred responsibilities and entered into the hallowed fellowship of the Church? What is the outlook for the pastors in all Protestant communions awaking to their responsibility as leaders of detachments of the Lord's army and rallying their people to the great work? Yea, what is the prospect that the millions who profess love to Jesus Christ will join Him in His great work of intercession and cease not until He is exalted in these non-Christian lands where Satan now sits enthroned? Answer to our questions that the promise along all these lines is as bright as are the promises of speedy triumph in foreign lands and we will assure you that the day of the speedy triumph of the Son of man has come. Brothers and sisters in the Churches of the homelands, we pass back to you your question as to the outlook to-day in foreign fields with our answer of cheer, but remember we wait your answer to our question, "What is the outlook in the Home Church?"

We are pleased to know that the battle that is on with the forces of darkness, whose influence and power have been crystallized in non-Christian faiths and un-Christian customs and social systems, is the Lord's, and not man's.

He is at the head of the great army. His final triumph is sure. These words are written where signs of the coming triumph are numerous and clear. Surely "the morning breaketh," and multitudes have their faces towards the dawn. They have learned that their old systems have for them only a stone, while they hunger for bread. There must be messengers to point them to the Lamb of God. There must be disciples to break to them the Bread of life. There must be teachers to instruct them more perfectly in the truth of Jesus. Again we say, "The outlook is as bright as waiting thousands can make it." In India, in China, Japan, Korea, Africa, the Philippine Islands, the Malay Archipelago, and in the isles of the sea

"The restless millions wait
The light whose dawning
Maketh all things new:
Christ also waits,
But men are slow and late.
Have we done what we could?
Have I? Have you?"

APPENDIX.

Appendix I.

PROTESTANT MISSIONARY EFFORT FROM THE REFORMATION TO WILLIAM CAREY, 1546–1792.

During this period of two and a half centuries widespread and thoroughly organized effort was not known, but something was attempted, though great things were not accomplished.

Attention is here called to the fact that a missionary spirit was in the process of development, and a few instances of its manifestation are cited in proof. Among the more prominent of these are the following:

The French Presbyterians (Huguenots) began mission work in Brazil in 1555, and in Florida in 1562.

The Swedish Lutherans made various missionary attempts between 1619 and 1738, most prominent of which was that to the American Indians in 1640.

The Anglican Church and the Dutch Presbyterians began mission work near the end of the sixteenth century. Both labored among the American Indians, the former from 1607 and the latter from 1642.

The English Congregationalists attempted to evangelize the American Indians in 1620.

The Lutherans began work in Abyssinia in 1634, and the Friends in Egypt in 1661.

The Moravians began founding missions in foreign lands in 1732.

Appendix II.

THE following is a list of the more important foreign mission boards, with the dates of their organization:

Society for the Promotion of the Gospel in New England.....1647
Society for the Promotion of Christian Knowledge—England.....1701
Society for the Propagation of the Gospel Among the North American Indians—Scotland.....1715
Danish Mission—Denmark.....1715
Moravian Brethren.....1732
Methodist Missionary Society—England.....1786
Baptist Missionary Society—England.....1792
London Missionary Society—England.....1795
Scotch Missionary Society—Scotland.....1796
Church Missionary Society—England.....1800
London Jews' Society—England.....1809
American Board of Commissioners for Foreign Missions—United States of America.....1810
Baptist Board of Foreign Missions—United States of America.....1814
Negro Conversion Society—England.....1817
Methodist Episcopal Missionary Society—United States of America 1819
Protestant Episcopal Missionary Society—United States of America 1820
Danish Missionary Society—Denmark.....1821
Basle Missionary Society—Germany.....1822
Methodist New Connection Missionary Society.....1824
Rhenish Missionary Society—Germany.....1824
Society for Promoting Evangelical Missions to the Heathen.....1824
Scottish State Church Missionary Society.....1824
Swedish Missionary Society—Sweden.....1835
Gossner Missionary Society—Germany.....1836
Evangelical Lutheran Missionary Society.....1836
Welsh Calvinistic Missionary Society.....1840
Irish Presbyterian Missionary Society.....1840
Lutheran General Synod Missionary Society.....1841
Norwegian Missionary Society.....1842

APPENDIX.

Primitive Methodist Missionary Society—England.....1843
Free Church of Scotland Missionary Society.....1843
American Missionary Association.....1846
Southern Methodist Episcopal Missionary Society.....1846
The United Methodist Free Churches' Missionary Society.....1857
United Presbyterian Board Missionary Society.....1859
Presbyterian Board of Foreign Missions, South.....1861
China Inland Mission.....1865
German Evangelical Synod Missionary Society.....1867
Friends' Foreign Missionary Society.....1867
Regions Beyond Missionary Union.....1872
Lutheran General Council Missionary Society.....1874
Disciples of Christ Missionary Society.....1879
Alliance Mission Missionary Society.....1887

Appendix III.

TABULATED statement showing Protestant mission fields; the distribution of mission boards; the date when work was begun in each; and the number of (1) foreign missionaries, (2) native helpers, and (3) Christians in each.

This statement was compiled from "The World Atlas of Foreign Missions."

Name of Field	Work begun	No. of Mission Boards	Mission-aries	Native Helpers	Christians
Lesser Antilles	1665	14	186	977	386,225
India	1706	120	4,635	35,354	1,471,727
South Africa	1736	52	1,589	8,680	1,145,326
Dutch Guiana	1738	3	102	430	31,959
Jamaica	1754	18	257	1,852	461,309
Bahama Islands	1800	7	37	266	41,476
Chinese Empire	1807	92	4,197	12,108	470,184
Turkish Empire	1807	18	354	1,446	58,616
Argentine Republic	1807	19	199	189	15,296
South Central Africa	1810	22	403	3,093	92,583
Cen. America and Panama	1811	16	131	304	33,687
Western Africa	1811	29	518	2,538	248,702
Peru	1812	5	45	82	1,306
Northeast Africa	1812	16	296	818	37,726
British Malaysia	1813	10	114	342	16,674
Dutch East Indies	1814	13	490	3,136	515,660
Ceylon	1814	21	263	2,789	50,196
America, inc. Alaska (Indians and Eskimos)	1814	28	492	470	68,143
Persia	1815	8	119	305	10,446
Brazil	1817	19	244	364	115,593
Haiti and San Domingo	1817	9	17	139	10,671
Madagascar and Mauritius	1820	9	269	6,138	286,702
Polynesia	1821	5	105	4,460	146,500

APPENDIX.

Name of Field	Work begun	No. of Boards	Mission-aries	Native Helpers	Christians
Canada and Labrador (Indians and Eskimos)	1822	11	338	281	44,218
Hawaiian Islands	1823	3	65	152	22,000
Northwest Africa	1824	12	155	28	427
Siam and French Indo-China	1833	6	96	177	17,184
Southwest Africa	1842	20	664	2,217	103,201
Uruguay	1841	6	27	27	2,441
Melanesia	1841	16	280	3,070	111,415
East Africa	1844	20	648	2,962	118,107
Syria and Palestine	1851	27	397	758	18,374
Micronesia	1852	3	32	130	17,760
America (Asiatic Immigrants)	1852	12	100	104	4,252
Colombia	1856	2	10	6	500
Bulgaria	1857	3	22	70	5,171
Japan	1859	58	1,029	2,138	97,117
Australia	1860	9	48	39	1,480
Mexico	1870	19	294	529	92,156
New Zealand	1871	4	21	225	25,888
Chile	1873	6	97	134	20,264
British Guiana	1875	14	81	527	82,416
Bolivia	1877	6	16	3	194
Cuba	1882	16	142	137	36,850
Canada (Asiatic Immigrants)	1883	6	17	15	424
Korea	1886	18	307	1,931	178,686
Paraguay	1888	3	22	18	379
Venezuela	1890	6	19	10	303
Ecuador	1895	4	19	5	121
Porto Rico	1898	15	167	200	30,732
Cape Verde and Madeira Islands	1898	3	11	11	174
Philippine Islands	1899	10	167	880	75,955

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